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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

As the Missionary Herald is about to enter upon a new year, a suitable opportunity is furnished for contemplating the results of the year which has just closed. The brief survey which follows, will suggest many profitable reflections. The attention of almost every one will be arrested by the frequent and important changes which have occurred, even within the short period now under review. One of the missions of the Board has been relinquished, and thus the fond hopes of many are subjected to a painful disappointment. Another mission,—announced as discontinued, one year ago, for want of adequate encouragement,—has since been resumed, and is now considered more prosperous than it has ever been. Important modifications have also occurred in the plans of our brethren in Western Asia; it has even been thought expedient that several missionaries should turn away from a numerous and interesting people, and enter upon fields which promise a more speedy and abundant harvest. From India and China on the other hand, requests for additional laborers are brought to us with increasing frequency and earnestness. Lebanon and Hermon appear at length to have caught the first beams of advancing day; while the hopes of a mission still farther to the east, hitherto regarded with deep interest by all, are suddenly involved in darkness and uncertainty.

Among the missionaries themselves there have been many changes. While some have gone forth for the first time to preach the acceptable year of the Lord, others have fallen in the midst of their days and their usefulness. While some have returned to their former posts of labor, invigorated in body and refreshed in spirit, others have been obliged, in the providence of God, to leave the stations hitherto assigned them, either temporarily or permanently, and revisit the home of their youth.

But these events, however mysterious they may seem to us, are so many

chapters in that book, the future pages of which will pour their strong light on all that has gone before. Our victories and our defeats, our success and our reverses, are only parts of a plan that is slowly but surely approaching its full and glorious accomplishment. In the Author of this plan, in the God of missions, we can put our unshaken trust. "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

AFRICA.

SOUTHERN AFRICA.

UMLANI, near Port Natal.—Newton Adams, M. D., Physician; Mrs. Adams.

UMGEBI, six miles north-east of Port Natal.—Aldin Grout, Missionary; Mrs. Grout.

PETER-MARITZBURG, a Dutch settlement.—Daniel Lindley, Missionary; Mrs. Lindley.

(3 stations; 2 missionaries, 1 physician, 3 female assistant missionaries;—total, 6.)

One year ago, it was supposed that Providence required the Board to retire from South Africa; and the necessary arrangements were accordingly made for the discontinuance of the mission. But before the letter instructing our brethren to relinquish their operations, had reached them, and even prior to its date, their prospects had materially changed. A new colony had been created at Port Natal; and it was officially announced that within its limits no laws should be allowed recognizing a distinction founded upon color; that no attack should be made upon those without the colony by persons not acting under the direction of the government, and that slavery should not be tolerated in any form. Assurances were also given that the natives should have land for the formation of settlements, which should be their own, and in the enjoyment of which they should be protected from the whites; and that missions among them would receive the decided encouragement of the government. Meanwhile about ten thousand of the Zulus had gathered around Mr. Grout within the circuit of an ordinary New England parish, and nearly fourteen thousand around Doct. Adams within the same limits, to all of whom they had free access as missionaries. Umpandi, the chief of the Zulus north-east of the colony, had also sent a message, requesting that an agent of the colonial government might reside near him, and saying that he would be glad to receive a missionary.

On receiving the letter of the Committee, however, Mr. Grout proceeded

with his family to Cape Town. On arriving there, ministers of the gospel and others strongly dissuaded him from going to the United States, till the Board should be apprised of the altered circumstances and prospects of the mission; and nearly eight hundred dollars were contributed to defray his expenses meanwhile. In this movement Dr. Philip, with characteristic public spirit and zeal, was very active; as was also the Rev. Mr. Faure, senior minister of the Dutch Reformed Church at the Cape, who had just visited Port Natal. These and other ministers wrote a letter on the subject to the Committee, which has been published in the Herald. The government assumed the support of our brethren, moreover, in case they should remain in the field;—a temporary provision, it is supposed, which was expected to terminate when the Board should decide to go on with the mission.

In view of these facts how can the Board withdraw from that field? The Committee have cheerfully resolved to follow the leadings of Providence in this matter, and are now looking around for more missionaries to send to the help of our brethren in this part of the great African continent.

WESTERN AFRICA.

KING GLASS'S TOWN.—John Leighton Wilson, William Walker, Missionaries; Benjamin Van Rensselaer James, Printer and Catechist; Mrs. Wilson, Mrs. James; Mrs. Stocker, Teacher. Five native helpers.

OSHUNGA, (Prince Glass's Town).—Benjamin Griswold, Albert Bushnell, Missionaries; Mrs. Griswold.

(2 stations; 4 missionaries, 1 printer, 4 female assistant missionaries, 5 native helpers;—total, 14.)

Mr. James and his family removed from Cape Palmas to Gaboon early in the present year, thereby discontinuing the station at the former place. The Rev. John M. Campbell and the Rev. Albert Bushnell sailed from Boston to reinforce the mission, January 1, 1844. While waiting at Cape Palmas for an opportunity to proceed to Gaboon, both were

taken with the acclimating fever, and Mr. Campbell sunk under its influence, April 19. He was ready to depart. Just before his death he remarked, "The cause of Christ will go forward; when he takes away one instrument he can raise up others." Mr. Bushnell was mercifully permitted to recover and proceed on his way.

Mr. Griswold and Mrs. M. H. Wilson were united in marriage in August of last year, and reside at a new station, called Oshunga, where there is a small boarding-school for girls. There is also a school for boys at the station first formed, containing twenty pupils. A number of free schools are taught by persons formerly connected with the Cape Palmas mission. The people build their own school-houses, and in other ways show considerable anxiety to be educated. Their language is not difficult to learn. Besides preaching at the two stations, the brethren regularly preach once a month at some seven or eight other towns, lying from three to forty miles distant. Mr. Walker is devoting a portion of his time to acquiring the Bakala language, which is spoken higher up the river, and more likely than the Mpongwe to facilitate their access to the unknown regions of the interior.

It is matter of profound regret that the French, in their reckless policy of colonizing, or religious propagandism, or both, have seized upon Gaboon. It was a deed of fraud and violence, nor can we foresee how the affair will end. There is no reason to suppose, however, that it endangers our mission; and we ought not hastily to believe that the French government is so lost to honor, not to speak of right and justice, as to sanction the proceedings of their agents in this case. Perhaps the Lord designs to overrule this event, as he did a similar occurrence at the Sandwich Islands, for the furtherance of the cause of liberty, truth and righteousness. Our means of resistance against such abuses of power are in fervent supplications to Him who rules among the nations, and says to each of them, as he does to the sea, "Hitherto shalt thou come, but no further."

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*.

(1 station; 1 missionary.)

Our mission to Greece dates back some

twelve or fifteen years, and was instituted in manifest accordance with the will of Providence. It has done good. The Greeks are not, socially, intellectually or morally, what they would have been had the churches of the west stood aloof from them. Their schools, their school-books, their literature, their knowledge of the Scriptures, their public sentiment in regard to Protestants, religious tolerance, and the authority of the fathers and of the word of God, are not, and they never will be, what they would otherwise have been. Perhaps there is more positive opposition to the truth; but this is because of their better acquaintance with the nature and tendency of the truth. The present singular agreement of the Greek people, however, in standing aloof from evangelical religion, is not all the result of direct hostility to the gospel. The national mind is deeply interested in recovering Constantinople and restoring the eastern empire; and as their religion is the principal bond of union between the inhabitants of free Greece and their brethren who are scattered throughout the Turkish empire, they have strong inducements to preserve their religion unchanged, even when intellectually convinced, as very many are, that all is not right.

Whatever the causes may be—and they are doubtless various—the Greek mind, just now, is strangely inaccessible to the missionary who would preach to them the gospel. With rare exceptions, *they will not hear*; the number of conversions has been exceedingly small; and scarcely any where in the past history of the missions among them, or in the present aspect of the nation, can we discover the indications of a spiritual and divine influence. We can continue to circulate school-books that will exert a healthful influence; to some extent we can distribute the Scriptures and other religious books; but the door of access for the preacher of the gospel, for the inculcation of evangelical truth with the living voice, is open to but very few, and even they have very little encouragement. Meanwhile the case is far otherwise with the Armenians and the Arabs, to say nothing of more distant fields. Among them the call is urgent for all, and more than all, the funds and labor which we can command. Our duty, therefore, is painfully clear. Dr. King will remain alone at Athens, our only missionary among the Greeks. Mr. Benjamin has already removed to Trebizond.

ASIA.

TURKEY.

Within the last year this mission has undergone several important modifications. For reasons already mentioned, the Greek department has been discontinued; the Jewish department is hereafter to receive a distinct and appropriate name; and the remaining department is to be called "the mission to the Armenians."

Mr. Temple, Mr. Riggs, Mr. Ladd and Mr. Calhoun were formerly connected with the Greek department. Mr. Calhoun has gone to Syria to take charge of the seminary to be established on Mount Lebanon. Mr. Riggs and Mr. Ladd will speak one of the languages used by the Armenians, and turn their labors into that channel. Mr. Temple had no wish but to live and die in the missionary field. The idea of leaving it was inexpressibly painful to him. But at the age of fifty-four, few are able to acquire a new spoken language; and much as he desired to pour the light of truth into the Armenian mind, it could not be done without a command of the Armenian or Turkish language; and to give him any sphere of labor through the press among the Greeks, would require a considerable outlay of funds annually, and the auxiliary labors of brethren situated in different portions of the Greek community. His own judgment and that of his brethren, also that of Dr. Anderson and Dr. Hawes, then on a visit to the missions, concurred in the expediency of his returning to the United States.

ARMENIANS OF TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood.—Seven native helpers.

SMYRNA.—Elias Riggs, John B. Adger, *Missionaries*; Mrs. Riggs, Mrs. Adger.—Two native helpers.

BOOZAH.—Benjamin Schneider, Philander O. Powers, Daniel Ladd, *Missionaries*; Mrs. Schneider, Mrs. Powers, Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, Nathan Benjamin, Edwin E. Bliss, *Missionaries*; Mrs. Johnston, Mrs. Benjamin, Mrs. Bliss.—One native helper.

ERZERUM.—William C. Jackson, Josiah Peabody, *Missionaries*; Mrs. Jackson, Mrs. Peabody.—One native helper.

(5 stations; 16 missionaries, 15 female assistant missionaries, 11 native helpers; total, 42)

If the reformation among the Armenians is not advancing rapidly, it is certainly moving forward with great steadiness, and gives more and more evidence of being a genuine work of divine grace.

Indeed greater progress has been made within the past year, than during any period of equal length since the commencement of the mission. The means employed by the mission are all in perfect accordance with the principles and usages of our churches, and are exerting an admirable influence. The doctrine of justification by faith, without the deeds of the law, is one of the earliest seized upon by the converts, and in general is clearly apprehended by them, and made the ground of their hope. Their piety has more of primitive simplicity and more of a prayerful spirit, than is common in our country. They are found in very many of the larger cities; the number in any one place is indeed small, but the light is thus beginning to shine over the empire. From one hundred and fifty to two hundred thousand Armenians reside in Constantinople and its suburbs. Among these, at Trebizond, and in one or two places where no missionary has ever resided, the progress of the reformation has been greatest. But in no place does labor appear to be in vain.

The missionaries make the preaching of the gospel their great business. They do this formally, in the chapel, at stated times, and less formally in the Bible-class; also conversationally, in rooms hired for the purpose in the centres of business, and in social or pastoral visits. The seminary at Bebek is the resort of numerous visitants, and has become an important preaching station. The same result is expected from the female seminary which is to be established in Pera or Galata. The disposition to hear and inquire is extending both among males and females. And the missionaries have efficient native helpers in this work of preaching; several priests are "obedient to the faith" and take a lively interest in its progress; and others who have received no ecclesiastical designation, have a manifest call of the Holy Ghost, and their labors are not a little blest. The native agencies are under the superintendence of the native brethren; and they receive such pecuniary aid from the mission, so far as its means will permit, as they show to be needed and to be sure of being judiciously applied. Thus the institutions of a pure gospel are ingrafted on the native mind, and wrought into the social state. In no other mission under the care of the Board is there so much ripeness for this process.

The seminary at Bebek is a hopeful school of the prophets. It has twenty-six members, and soon, it is believed, will

have few pupils who are not candidates, in a greater or less degree, for the ministry of the Word.

The Armenians have the whole Bible in their ancient language, also in the Turkish language, printed in their own letter; and they have the New Testament in their modern language, with the Old Testament in a course of translation. Strange as it may seem, they have received a valuable supply of school-books from their papal countrymen residing in the convents at Venice and Vienna. Dr. Merle D'Aubigné's History of the Reformation, somewhat abridged, is about to be printed for them by our brethren at Smyrna. Other books in doctrinal, practical and experimental religion, greatly needed and desired by hundreds if not thousands of the people, have been issued from the press, or will gradually be issued and put in circulation. About 7,000,000 pages were printed at Smyrna last year, though not all in Armenian.

JEWS OF TURKEY.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Schauffler.

(1 station; 1 missionary; 1 female assistant missionary;—total, 2.)

The Sefardim or Spanish Jews in Constantinople amount to seventy or eighty thousand. Owing to the power and tyranny of their rabbis, they are at present very difficult of access, and they belong intellectually to the most degraded people in Turkey. Still there are encouraging circumstances. In morals, these Jews stand higher than the Turks. Many copies of the Old Testament in Hebrew-Spanish have been distributed among them by Mr. Schauffler; who is also engaged in preparing a variety of works which are indispensable to their intellectual and spiritual elevation. There is now leisure to prepare them, which, it is hoped, will not long continue. Mr. Schauffler is authorized to open a school for Jewish children as soon as the pupils can be procured. The Committee are desirous of finding a suitable man to be associated with him in this work of faith and labor of love for God's ancient people.

SYRIA.

BEIRÛT.—Eli Smith, John F. Lanneau, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Lanneau, Mrs. De Forest, Mrs. Hurter. Three native helpers.

ASHÛSH, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simeon H. Calhoun, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs.

Whiting, Mrs. Thomson, Mrs. Van Dyck.—Two native helpers.

HASBEIYA, near Mount Hermon.—No resident missionary has been reported.

(3 stations; 5 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, 5 native helpers;—total, 19.)

The appropriate field of this mission is Beirût, Mount Lebanon and Mount Hermon, including a part of Galilee; though it will actually have much intercourse with other parts of the country. The population of Beirût is rapidly increasing. Lebanon is terraced and planted from the lowest depths of its numerous valleys, to the summits of its majestic hills; and more than two hundred thousand hard working mountaineers reside in its romantic villages and hamlets. Of a portion of the population of Hermon, something will be said presently. This whole people, whether called Greek, Greek-Catholic, Maronite or Druze, belong to the Arab race; in the Arabic tongue they have a common language;—a language spoken just as it is written, and as in ancient times, the language of 60,000,000 of the earth's present inhabitants. The manners, customs and social condition of the people throughout are essentially the same.

This mission has a field of labor which there is ample encouragement to cultivate with industry and zeal. The late events, creating a necessity for a new station at Hasbeiya, at the foot of Mount Hermon, two or three days from Beirût, illustrate the nature of the openings, which, though on a much smaller scale, are occurring in various portions of the mountain population. The persecution which was raised against the Protestants of Hasbeiya last summer, has not yet subsided. Whatever the issue may be in respect to them, however, it cannot fail to hasten the triumph of the gospel.

A seminary is to be opened at the station on Mount Lebanon, under the care of Mr. Calhoun. The eight common schools around Abeih are all to be preaching places. The laborers in the mission not being sufficiently numerous, the press has been stopped for a year, that the brethren may give themselves more to the preaching of the gospel. A new version of the Scriptures in the Arabic language is very greatly needed; and there are members of the mission who are competent to the work, but their labors in other departments cannot now be dispensed with. Several new missionaries should be sent into this field without much delay.

NESTORIANS OF PERSIA.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William E. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Brough, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard; Miss Fidelia Fisk, *Teacher*.—Twelve native helpers, six of whom are native preachers.

(1 station; 7 missionaries (one of them a physician), 1 printer, 8 female assistant missionaries, 12 native helpers;—total, 28.)

Doct. Wright and Miss Catharine E. Myers were united in marriage in the early part of the year. The labors of former years on the plain have generally been continued with increased encouragement. After long waiting, our brethren were permitted to enjoy a gentle refreshing from the presence of the Lord. A number give evidence of having passed from death unto life, and many were unusually attentive to the preaching of the gospel. Most of the hopeful converts are young men of promise, who have long been members of the seminary, or in some way connected with the mission. The earliest indications of unusual seriousness appeared on the first Monday in January, while the missionaries were assembled at Oroomiah for conference and prayer. Mar Yohannan, whose visit to this country is remembered by many, has generally taken a very decided stand among his people as a Christian and a reformer.

The free schools supported by the mission are in forty-four villages, and contain more than a thousand pupils. Including the fifty-five pupils in the seminary, and the twenty-two in the female boarding-school under the care of Miss Fisk, the number of pupils, at the last report, was 1,142. The modern Syriac spoken by the Nestorians being now reduced to writing, and the type for it having been cut and cast and sent to the mission, the press last year furnished 860 volumes, containing nearly 1,500,000 pages. The Scriptures are in a course of translation from the original Hebrew and Greek.

The latest communications from the mission are such as to occasion some solicitude respecting its ultimate success. In consequence of the refusal of our brethren to apply a portion of the funds of the mission to the support of the Patriarch's brothers, the latter have assumed an attitude of hostility. The Patriarch himself, now at Mosul, has been subjected of late to very unfavorable influences; and it is not unlikely that he may oppose the work which has been going forward so

successfully among his people. In that event some of the ecclesiastics who have hitherto been friendly to the mission, will probably array themselves against it. But God, who has often so wonderfully interposed in behalf of our missions, may overrule all these unpropitious occurrences to the more rapid enlargement of his kingdom in that benighted corner of the earth.

NESTORIANS OF TURKEY.

MOSUL.—Thomas Laurie, Azariah Smith, M. D., *Missionaries*; Mrs. Hinsdale.

(1 station; 2 missionaries (one of them a physician), 1 female assistant missionary;—total, 3.)

On the 16th of Decem. the mission suffered a sore bereavement in the death of Mrs. Laurie. On the 29th of March following, Doct. Smith arrived from Constantinople by way of Syria. Little did he think that he had gone to smooth Doct. Grant's descent to the grave. So it was. Scarcely a week had elapsed when that enterprising and devoted missionary sickened with a fever, which in twenty days numbered him with the dead. People of every rank, men of all sects and religions, watched the progress of his disease with the greatest anxiety. The French consul visited him almost daily. The Turkish authorities sent to inquire after him. His decease was generally felt to be a calamity. The Patriarch exclaimed, "My country and people are gone; Doct. Grant is now taken, and nothing remains to me but God!"

The Committee have been for some time uncertain whether the Board ought to continue making efforts to enter the mountains from the west, or leave the inhabitants to such influences as may reach them from the east. At length, however, they have come to the conclusion that the mission ought to be discontinued. Its history during the last few months, especially when taken in connection with the encouragement afforded in other fields, has left no alternative.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hume.—One native helper.

MALCOLM-PETH.—Mrs. Graves.

(2 stations; 2 missionaries, 2 female assistant missionaries, 1 native helper;—total, 5.)

Mr. Graves died at Malcolm-Peth on the 30th of December at the age of 51. For twenty-five years he had pursued his work among the heathen with entire de-

votedness and singleness of purpose. Mrs. Graves remains for the present at Malcolm-Peth. Mr. Allen, near the close of last year, was united in marriage to Miss A. C. Condit, of the Borneo mission, then at Bombay. The union, however, was permitted to be but short, as she was removed by death on the 11th of June following. She was resigned to the will of God, and had great peace and joy in prospect of her departure.

The statistical reports from this mission are incomplete. It is impossible, therefore, to give accurate information concerning the schools, the mission-church or the printing establishment. Temperance is making some progress at Bombay; a monthly paper has been established to aid in stemming the evils, growing out of the use of intoxicating drinks. A weekly religious newspaper has also been commenced. Mr. Hume made an interesting tour to Goa early in the present year, returning through the Southern Concan. He thinks that but few portions of the heathen world have a population so intelligent as that of the Southern Concan; yet it contains not a single missionary.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, *Ebenezer Burgess, Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott, Miss Cynthia Farrar.—Six native helpers.

SEROOR.—Ozio French, *Missionary*; Mrs. French. Two native helpers.

In this country.—Sendol B. Munger, *Missionary*; Mrs. Munger.

(3 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, 8 native helpers;—total, 18.)

The intelligence recently received from this mission is highly encouraging. The brethren continue to find attentive hearers whenever they go forth on their preaching tours among the villages. There are many signs of the decay of idolatry; and nothing appears to be wanting to ensure a rich harvest but an increase of laborers. By the latest accounts there were a few candidates for baptism, and quite a number of inquirers. One of the former is a gooroo, a religious teacher, well known in that part of the Deccan; he has many disciples. Another gooroo has become an assistant to the missionaries within the last few months, and promises to be very useful. Twelve natives were received into the church at Ahmednuggur during 1843, and there have been several admissions since. A brahmin has been baptized at Seroor. There have also been some cases of

discipline. The seminary contains fifty-one members. In sixteen free schools there are nearly seven hundred pupils. A boarding school for girls has twenty-six scholars. The printing of the mission is done at Bombay; it amounted, in 1843, to nearly 500,000 pages.

MADRAS.

ROYAPOOREM.—Ferdinand D. W. Ward, *Missionary*; Mrs. Ward.—Two native helpers.

CHINTADREPETTAN.—Miron Winslow, *Missionary*.—One native helper.

BLACK TOWN.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

Station not known.—Henry Martyn Scudder, *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries, 1 printer, 4 female assistant missionaries, 3 native helpers;—total, 12.)

A son of a missionary, born in India and educated in the United States, has lately embarked with his wife for Madras, and is to wait there for the return of his father from this country, and then proceed to Madura mission. The son is the Rev. Henry Martyn Scudder, and the father is Doct. John Scudder. This is the first instance in which the son of a missionary has been sent forth as a preacher to the heathen.

On the 20th of June of last year, Mr. Winslow was again bereaved and called to drink deeply of the cup of affliction. Mrs. Winslow's life had been exemplary, and her end was peace.

A new chapel, erected chiefly by donations made in the city of Madras, was opened the last year. The congregations on the Sabbath each embrace about three hundred persons. The church numbered thirty-five members at the close of 1843; several have since been added. About six hundred children are under instruction, of whom near a hundred belong to select schools. The printing in the native language in 1843 exceeded 7,000,000 pages; and that from the beginning had then exceeded 53,000,000. Among the works printed are a monthly Tamil newspaper, a monthly Tamil magazine, and an English and Tamil Dictionary in a volume of eight hundred and fifty pages. There is much to encourage the most vigorous efforts for the spread of Christianity at Madras.

MADURA.

DINDIGUL.—John J. Lawrence, *Missionary*; Alfred North, *Superintendent of schools*; Mrs. Lawrence.—Fifteen native helpers.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Dwight.—Seven native helpers.

MADURA, EAST STATION.—Francis Asbury, *Native Preacher*.—Seven native helpers.

TRAMUNGALUM.—William Tracy, *Missionary*; Mrs. Tracy.—Seven native helpers.

TRUPUVANUM.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Eight native helpers.

SIVAONGA.—Four native helpers.

Returning to this country.—Noah M. Crane, *Missionary*; Mrs. Crane.

Station not known.—Horace S. Taylor, *Missionary*; Mrs. Taylor.

(6 stations; 6 missionaries, 1 male and 6 female assistant missionaries, 1 native preacher, 48 native helpers;—total, 62.)

In eleven days, during the month of January last, three members of this mission—Mr. Dwight, Mrs. Cherry and Mrs. North—were cut down by the spasmodic cholera and carried from one house to the tomb. In the same house lay Mrs. Dwight and Mr. Muzzy, with the children of Mrs. Dwight and of Mr. North, sick with the same fearful disease; they recovered. Mr. Crane, having lost his health through excessive labor, is on his return to this country with Mrs. Crane. Mr. North, soon after his bereavement, joined Mr. Lawrence at Dindigul. On the 6th of May, the Rev. Horace S. Taylor and wife embarked at Boston for this mission. Mrs. Steele has been united in marriage to Mr. Smith of the Ceylon mission.

The number of church members has increased from forty-seven to eighty-seven. The number of pupils in the mission schools is 3,787, of whom 225 are boarding scholars. Many and urgent applications are made by the natives for additional schools. It is believed that the heaven of Christianity is beginning to develop itself in a more awakened state of the conscience, and in a more elevated moral sentiment among the people. During the last year there has been a decided advance. There are strong indications of the near approach of the day, when the people in this part of India will break away from their idolatry in masses, and assume the name and profession of Christianity, even though a great portion of them should not feel its transforming power. Portions of villages, sometimes whole villages, unite in pleading for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but they wish, to embrace it. In the feeble state of the mission as to numbers, such requests occasion no small so-

litude. What can half a dozen pastors do where flock after flock, scattered upon a hundred hills, is placed under their care? Verily, among the million and a half of souls in this field, the harvest is great, but the laborers are few. May the Lord be pleased soon to send forth a great number of suitable laborers into this harvest!

CEYLON.

TILLAPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Henry R. Hoisington, Edward Cope, Robert Wyman, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope, Mrs. Wyman, Mrs. Ward.—Seven native helpers.

OODOOVILLE.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey; Miss Eliza Agnew, *Teacher*; Nathaniel Niles, *Native Preacher*.—Five native helpers.

MANEY.—Eastman S. Minot, *Printer*; Mrs. Apthorp, Mrs. Minot; Seth Payson, *Native Preacher*.—Five native helpers.

VALVERTY.—Native helpers.

PANDITERIPO.—Native helpers.

VARANY.—John C. Smith, *Missionary*; Mrs. Smith.—Two native helpers.

CHAVACHERNY.—Benjamin C. Meigs, *Missionary*.—Four native helpers.

OUT-STATIONS.—Laborers not reported.

In this country.—Levi Spaulding, Samuel Hutchings, *Missionaries*; Mrs. Spaulding, Mrs. Hutchings, Mrs. Meigs.

(8 stations; 5 out-stations; 9 missionaries, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, 34 other native helpers;—total, 60.)

Mr. and Mrs. Spaulding, Mr. and Mrs. Hutchings, and Mr. and Mrs. Eckard have been obliged to return to this country. This step was occasioned by the failure of health, and in each case was of unquestionable expediency. It is so long since Mr. and Mrs. Spaulding went away on their mission, that the members of the Prudential Committee, the Treasurer, the Secretaries, and all the other officers of the Board, have been changed since their departure. Mr. Spaulding brought home an affectionate testimonial to the value of the mission from several distinguished men in Ceylon. Mr. Apthorp died at Valverty, June 8. His last words were, "Precious Savior; come, come quickly." Mr. and Mrs. Hoisington have returned to their labors. Other missionaries are much needed at the present time.

The seven churches in this mission contain 374 members. The number received from the beginning is 586, of whom 460 are now living; 365 were educated in one of the two seminaries, and 158 are now in the service of various missions. A painful discovery of the prevalence of unsuspected vices in the

seminary at Batticotta has been made within the last few months, and sixty-one of the pupils were sent away. Of these only one has been restored. The high stand thus taken in respect to morals has placed the seminary and Christianity on high vantage ground. The seminary now contains 116 pupils; the eight boarding-schools for boys contain 156 pupils; the two female boarding-schools 120 pupils; and the 75 free-schools 2,778 pupils;—making in all 3,170. The government of Ceylon has granted £200 to the mission to be expended in diffusing English education.

The printing during the year 1843 amounted to nearly 8,000,000 pages. The printing from the beginning exceeds 114,000,000 pages.

SIAM.

BANGKOK, Siamese Department.—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway; Miss Mary E. Pierce, *Teacher*.

Chinese Department.—Stephen Johnson, Lyman B. Peet, *Missionaries*; Mrs. Peet.—One native helper.

(2 stations; 6 missionaries (one of them a physician), 6 female assistant missionaries, 1 native helper;—total, 13.)

The Siamese nation is advancing in civilization. Their jealousy of foreigners is diminishing; they are becoming familiar with the printing-press; indeed a member of the royal family has himself an excellent press. Some facts of an encouraging nature have also been discovered in relation to a portion of the priesthood, a "new party," some of whom have suggested doubts respecting their own system. The party had its origin soon after the visit of the first missionaries—Messrs. Gutzlaff, Tomlin and Abeel—to Siam.

There is no evidence that the Siamese law makes it penal to forsake the religion of the country and embrace another system of belief. Two Chinese were received into the church in January. Schools are not easily collected in Siam, owing to the remarkable and very attractive means of education which the Siamese government has provided freely for the people, in connection with the numerous wats or temples. Preaching and the press must be our reliance. Nearly a million of pages were issued the last year. The Bible is in a course of translation into the Siamese language.

CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., *Missionaries*; Samuel Wells Williams, *Printer*.

CANTON.—Peter Parker, M. D., *Missionary*; Mrs. Parker.

AMOV.—David Abeel, D. D., *Missionary*.

In this country.—Ira Tracy, *Missionary*; Mrs. Tracy.

(3 stations; 5 missionaries (two of them physicians), 1 printer, 2 female assistant missionaries;—total, 8.)

The Americans and English in China have not waited for the imperial proclamation to open the northern ports, but have gone to Amoy, Chusan, Ningpo and Shanghai; and in the summer of last year Mr. Milne, of the London Missionary Society, performed an overland journey from Ningpo to Canton, a distance of 1,300 miles. He travelled in the native costume, accompanied by two or three natives, and was no where molested on his journey.

Doct. Parker is our only missionary at Canton, and his time is much occupied with the crowds that throng the hospital belonging to the Medical Missionary Society of China. Mr. Bridgman and Doct. Ball are at Hongkong, where the latter, in the temporary absence of Mr. Williams, has charge of the press. A chapel has been opened for preaching to the natives. Mr. Abeel's sphere of labor has been at Amoy, where he finds abundant opportunities for preaching. Mrs. Ball died June 6, having witnessed, a few days before, the admission of her eldest daughter to the church. More laborers are much needed in this field, where they will have excellent opportunities to sow the good seed of the Word, and may expect ultimately to reap a harvest corresponding to their labors and faith.

BORNEO.

KARANGAH.—William Youngblood, Frederick B. Thomson, William H. Steele, *Missionaries*; Mrs. Youngblood, Mrs. Thomson.

PONTIANAK.—Elihu Doty, William J. Pohlman, *Missionaries*; Mrs. Doty, Mrs. Pohlman.

In this country.—Elbert Nevius, *Missionary*; Mrs. Nevius.

(2 stations; 6 missionaries, 5 female assistant missionaries;—total, 11.)

Messrs. Doty and Pohlman are supposed to have removed to China. The other brethren are exclusively employed upon the Dyak population. The mission has sent home an earnest appeal to the Reformed Dutch Church, for continued confidence in their enterprise and an accession to their numbers. If protected by the Dutch colonial government against the interference of the Mohammedan-Malay rulers of the Dyaks, the mission may reasonably look for an early harvest among this simple people. Some recent

misunderstandings with the Dutch Resident at Pontianak led to a respectful but dignified and decisive appeal to the Governor General of Netherlands India. The answer to this appeal had not been received at the latest date; but the Resident had entirely changed his deportment and become again friendly and complaisant. The Governor General gave his consent to Mr. Steele's proceeding from Batavia to Borneo when he had been there scarcely eight months.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Ara Thurston, *Missionary*; Seth L. Andrews, *Physician*; Mrs. Thurston, Mrs. Andrews.

KHALAKERUA.—Cochran Forbes, Mark Ives, *Missionaries*; Mrs. Forbes, Mrs. Ives.

WAIONINU IN KAU.—John D. Paris, *Missionary*; Mrs. Paris.

WAIMANA.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—David B. Lyman, Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, Mrs. Wilcox.

KOHALA.—Elias Bond, *Missionary*; Mrs. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin.

LAHAINALUNA.—John S. Emerson, William P. Alexander, Sheldon Dibble, *Missionaries*; Mrs. Emerson, Mrs. Alexander, Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edmund Bailey, *Teacher*; Mrs. Clark, Mrs. Bailey, Miss Maria C. Ogden.

HANA.—Daniel T. Conde, *Missionary*; William H. Rice, *Teacher*; Mrs. Conde, Mrs. Rice.

MOLOKAI.

KALUAHANA.—Harvey R. Hitchcock, Peter J. Gulick, *Missionaries*; Mrs. Hitchcock, Mrs. Gulick, Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Amos S. Cooke, Horton O. Knapp, *Teachers*; Edmund O. Hall, Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary*; Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Bishop.

WAILUA.—Ara B. Smith, *Missionary*; Mrs. Smith.

KANEHUE.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

KAUAI.

WAINANA.—Samuel Whitney, *Missionary*; Mrs. Whitney.

KOLOA.—James W. Smith, *Physician & Catechist*; Mrs. Smith.

WAIOLA.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell, Mrs. Johnson.

Stations not known.—Claudius B. Andrews, Timothy Dwight Hunt, John F. Pogue, Eliphalet Whittlesey, *Missionaries*; Mrs. Hunt, Mrs. Whittlesey, Miss Maria K. Whitney.

Native Preacher.—David Molo.

In the United States.—Hiram Bingham, *Missionary*; Mrs. Bingham.

(23 stations; 29 missionaries (one a physician), 2 other physicians, 11 male and 45 female assistant missionaries, 1 native preacher;—total, 88.)

Mr. Edwin Locke died October 28, 1843. His piety and zeal had won, in a high degree, the love and esteem of his associates. Mrs. Dole died April 27; she was well prepared for her departure. One native preacher, blind Bartimeus, has also deceased. Rev. Messrs. C. B. Andrews, T. D. Hunt, J. F. Pogue and E. Whittlesey, with Mrs. Hunt, Mrs. Whittlesey and Miss Maria K. Whitney, embarked at Boston in December last to join this mission.

As the last annual report of the mission has not reached this country, it is impossible to state precisely what progress has been made during the past year. There is a perceptible advance, however, in religious knowledge, stability of Christian character, and in correct views and exemplary performance of the duties of the Christian life. Temperance, regard for law, improvement in social habits and manners, a disposition to bear the burdens of their own institutions, and a desire for education, seem to be advancing in a very encouraging manner.

The system of education at the Islands, begun by the mission, is extending itself and becoming so shaped as to be adapted to the wants of the people. The standard of education is rising, and the facilities for imparting knowledge are increasing. Still much remains to be done in this department of the work. In the seminary at Lahainaluna, designed for training teachers and preachers, there are one hundred and five pupils. At the female seminary are sixty-two. In other boarding-schools one hundred and ninety-four; making in all three hundred and sixty-one boarding pupils. There are other select and station schools for the more promising learners. In the common schools the people are becoming more interested, and are making more efforts to sustain them. About eighty school-houses have been erected by them the last year. From the best estimate which can be made from the imperfect returns received, the whole number of schools is probably about 310, embracing from 18,000 to 20,000 pupils.

Romanism, though it varies in different parts of the Islands, does not seem to be much on the advance. In some places and with some portions of the population, the propagators of this system have made

progress; in others they have been signally defeated.

The seizure of the government by lord George Paulet and his five months' rule at the Islands were most disastrous to the observance of law, to good order and good morals; but this was in some measure counteracted by the exemplary conduct and highly salutary influence of the British Admiral Thomas, and Commodore Jones of the United States navy, during visits which they subsequently made to the Islands.

OREGON INDIANS.

WASHLATU.—Marcus Whitman, *Physician and Catechist*; Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells, Elkanah Walker, *Missionaries*; Mrs. Eells, Mrs. Walker.

(3 stations; 3 missionaries (one a physician), and 4 female assistant missionaries;—total, 7.)

The attendance on religious worship at the several stations has been about the same as heretofore, varying greatly at different periods of the year, owing to the habits of the Indians. A gradual advance in Christian knowledge is manifest, but no marked seriousness and no additions to the church are reported.

The church numbers ten or fifteen members. Three schools have been taught, embracing in all above one hundred and thirty pupils. Jealousy of white people seems to be awakened among the Indians, which may affect the mission unfavorably. Emigrants are entering the country in increasing numbers, many of them intelligent and of highly respectable character.

MISSION TO THE PAWNEES.

John Dunbar, Timothy E. Ranney, *Missionaries*; Mrs. Dunbar, Mrs. Ranney.

(1 station; 2 missionaries, 2 female assistant missionaries;—total, 4.)

Mr. and Mrs. Ranney have recently joined this mission. The disposition of the Pawnees to settle at the place selected and lead an agricultural life, is becoming more general and decided among them. More religious instruction has been given during the past year, and more interest in it manifested by the Indians, than ever before. Still there is no decided evidence that any of them have been converted to God.

CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Farmer and Mechanic*; Mrs. Wright,

Mrs. Copeland, Mrs. Olmstead, Misses Sarah Ker and Susan Tracy; Pliny Fisk, Israel Folsom, *Native Helpers*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury, Misses Harriet Arms and Mary Dickinson.

NORWALK.—Charles C. Copeland, *Teacher and Catechist*; Mrs. Copeland, Miss Anna Burnham.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*; Mrs. Potter.

(6 stations; 4 missionaries, 3 male and 13 female assistant missionaries, 2 native helpers;—total, 22.)

Mr. Jared Olmstead, a licensed preacher, and Miss Harriet E. Crosby, a teacher, have been removed from this mission by death. Four female helpers, including Miss Crosby, joined the mission last December. A number of others have just been sent, principally with reference to conducting the boarding-schools for girls recently established by the Choctaw government. Mr. C. C. Copeland has been united in marriage to Miss Cornelia Ladd.

Five schools have been taught by the mission during the year, embracing in all one hundred and eighty-four pupils, one hundred and one of whom are boarding scholars. In the fourteen Sabbath schools under the care of the mission, most of which are taught by Choctaws, there are nearly five hundred learners. Most of them are also held on one day in the week, in addition to the Sabbath, to afford the scholars an opportunity to learn spelling, writing, arithmetic, &c. The desire and the ability to read and write their own language are constantly and rapidly extending among the Choctaws.

The past has been a year of great religious prosperity in this nation, and cheering have been the results of the divine influences which have descended upon it. To the five churches under the care of the mission, about one hundred members have been admitted on profession, making the whole number of members five hundred and forty-six. Many others are candidates for church fellowship. The labors of the two native helpers, and of other church members, have been much blessed. The missionaries preach stately at twenty-five places, embracing an extent of country one hundred and fifty by forty miles.

The charitable contributions of the mission churches have, the past year, amounted to about five hundred dollars; and the missionaries propose attempting to induce them to contribute the coming year, for missions to the heathen, as many dollars as there are members.

CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Secular Superintendent*; Kellogg Day, *Teacher*; Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*; Mrs. Butler, Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mrs. Worcester; Stephen Foreman, *Native Preacher and assistant Translator*; Mary Avery, *Teacher*; Nancy Thompson; John Candy, *Natives Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*; Mrs. Butrick.

Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 3 missionaries (one a physician), 2 male and 10 female assistant missionaries, 2 native preachers, 1 other native helper;—total, 18.)

A missionary for the Dwight station has recently been appointed, and is now on his way to the Cherokee country. Owing to impaired health, Mr. Butrick has been unable to preach during much of the year.

The five churches under the care of the mission embrace two hundred and forty members, of whom eight have been admitted to Christian fellowship during the past year. About one hundred and fifty dollars have been raised by the Cherokees for the distribution of the Scriptures among their own people. Scarcely a member of the church is known who does not belong to the temperance society, or who does not deem the use of intoxicating drinks, or the traffic in them, inconsistent with the Christian profession. Fifty of the church-members belong to the church under the care of Mr. Huss, a Cherokee preacher; than whom probably no preacher among his people has a fairer prospect of usefulness.

The temperance society among the Cherokees embraces about twenty-three hundred members, of whom three or four hundred are white or black, and the remainder are Cherokees. This cause is decidedly advancing. The Cherokees have made provisions for sustaining eighteen free schools from their own funds. The mission has under its care the boarding-school at Dwight, embracing fifty-two pupils, and a day school at each of the other stations, embracing together about one hundred and twenty pupils;—in all about one hundred and seventy. Sabbath schools have been taught at all the stations. At the mission-press at Park Hill, 1,586,000 pages have been printed in the Cherokee language, and 50,200 pages in the Choctaw, during the last year. The press and types purchased by the Cherokees are to be used immediately for printing a newspaper, partly in

their own language and partly in the English.

SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Williamson, Mrs. Huggins, Miss Fanny Huggins.

ST. PETER'S.—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*; and their wives.

TRAVERSE DES SIOUX.—Stephen R. Riggs, *Missionary*; Robert Hopkins, *Farmer and Teacher*; Mrs. Riggs, Mrs. Hopkins.

(3 stations; 3 missionaries (one of them a physician), 3 farmers and teachers; 7 female assistant missionaries;—total, 13.)

The church members, with the other Indians, have been much scattered during a large part of the year in search of food. Only two persons are reported as having been added to the church, and two have died. As they have not had regular instruction and pastoral watch and care, some of them, it is feared, have not honored their profession or advanced in the Christian life. The congregations on the Sabbath have necessarily been fluctuating. Public sentiment among the Sioux is against attending public worship, and opposition, in various forms, is employed to prevent it. The whole number of pupils attending the mission schools has been about one hundred and sixty, the average number being considerably less. Many of the Sioux are opposed to the missionaries, and make depredations on their cattle and other property. Intoxicating drinks are introduced into this region, more than heretofore, causing much evil and threatening still more.

OJIBWAS.

LA POINTE.—Sherman Hall, Leonard H. Wheeler, *Missionaries*; Granville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, Miss Abigail Spooner.

POKEGUMA.—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Boutwell, Mrs. Ely, Miss Sabrina Stevens.

RED LAKE.—Frederic Ayer, *Missionary*; Mrs. Ayer.

(3 stations; 4 missionaries, 2 teachers and catechists, 8 female assistant missionaries;—total, 14.)

The Indian settlers who were driven from Pokeguma by the murderous assault of the Sioux, have returned, and are living in quiet; they manifest more interest and diligence in their new manner of life than ever before. Public worship on the Sabbath has been fully attended, and the Indian settlers appear to be advancing in Christian improvement.

The church at La Pointe was visited by a gracious effusion of the Spirit last

winter and spring, improving the character of its members and nearly doubling the number of praying Indians. Four have already been received to church fellowship. The Indian congregation has been much increased. The number of pupils in the mission schools at La Pointe has been seventy-nine, and in the Sabbath schools nearly fifty. Of the schools at the other stations there is no report.

The new station begun by Mr. and Mrs. Ayer on Red Lake, five hundred miles northwest from La Pointe, and three hundred miles southeast from Lord Selkirk's settlement on the northern Red River, most of the distance over beautiful but desolate prairies, gives promise of much good to a large and well disposed band of Ojibwas.

The whole of the New Testament, a hymn-book, and another small book have been printed, amounting in all to 2,500 copies, and 910,000 pages.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

Death and emigration have for some years been diminishing the number of these Indians, until there now remain on the shore of Lake Winnebago not much above two hundred. The strife between those who prefer becoming citizens of Wisconsin Territory and those who would retain their former independence, is still continued, extending its sad effects into social life and into the church. Since 1830, sixty-eight Indians have been added to this mission church, which then embraced forty-five. The present number is fifty. With some interruptions, and most of the time in connection with various counteracting influences, Christian instruction has been enjoyed among these Indians about one hundred and ten years. Most of them are able to speak and read the English language.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Ashor Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Ashor Bliss, *Missionary*; Hanover Bradley, *Teacher and Catechist*; Mrs. Bliss, Mrs. Bradley.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Hall; Sophia Mudgett, Margaret N. Hall, *Teachers*.

(4 stations; 4 missionaries, 1 male and 8 female assistant missionaries;—total, 13.)

The number of schools on the four reservations is ten, embracing together about two hundred and seventy pupils, though the average daily attendance has been considerably less. Sabbath schools have been taught on all the reservations, with which have been connected about two hundred pupils. To the four churches under the care of the mission belong two hundred and sixty-five members; of whom twenty-five, including six who had been previously excommunicated, have been received the past year on profession, and four from other churches.

At the small printing establishment at Seneca, a new hymn-book and one or two tracts have been printed, and some progress has been made in a spelling-book. A portion of the Indians have removed from the Seneca to the Cattaraugus reservation, in consequence of the sale of their lands. Most of them, however, still remain, and it is uncertain when the work of removal will be consummated. Mr. Wright has been aided in his work by Mr. Graves, a licensed preacher, during the past summer.

ABENAQUIS.

Peter P. Osunkhirhine, *Native Preacher*.

(1 station; 1 native preacher.)

Mr. Osunkhirhine, though with impaired health, has been able to continue his labors; and he seems to be securing the increased confidence and esteem of his own people, even including the papal portion of them, notwithstanding the opposing influence of the priest. Three or four Indians, just delivered from the bondage of superstition, have been admitted to the mission church, which now embraces forty-three members. One has died triumphing in Christ.

Summary.

The number of missions under the care of the Board is twenty-five, connected with which are ninety-four stations. At these stations are laboring one hundred and thirty-three ordained missionaries, eight of whom are physicians, with seven physicians not preachers; also sixteen teachers, nine printers and book-binders, five other lay helpers, and one hundred and seventy-eight married and unmarried females;—in all three hundred and forty-eight laborers sent forth from this country. If we add to these seventeen native preachers and one hundred and twenty-two other native helpers, we shall have, as the whole number of persons laboring in connection with the missions of the

Board and sustained from its treasury, four hundred and eighty-seven. Of this number twenty-two, including nine preachers and thirteen female assistant missionaries, have entered on their labors within the year.

Gathered by these missionaries, and under their immediate pastoral care are sixty-two churches, embracing an aggregate of 25,612 members in regular standing. The whole number gathered into the mission churches since the missions were commenced, exceeds 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type foundries, thirty presses, thirty-two founts of type, with preparations for printing in thirty-one different languages, exclusive of the English. At these and other presses the printing executed for the missions has, during the year, amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since their commencement has been about 488,000,000, in thirty-seven different languages, besides the English.

In the department of education there are, in connection with the missions, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also thirty-eight other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.

Syria.

MR. SMITH'S ACCOUNT OF THE RISE OF PROTESTANTISM IN HASBEIYA.

First Interviews—Secession from the Greek Church.

LETTERS from different members of this mission have been published in the Herald, within

the last few months, stating many interesting facts in relation to the recent step taken by a portion of the inhabitants of Hasbeiya. The object of the present communication is to give a more minute account of the origin and progress of this movement, that its early history may not hereafter become involved in uncertainty. Whatever may be the issue of this secession from the Greek church, in respect to the individuals themselves, the event cannot fail to be followed with important consequences. Should most, or even all, of these professed Protestants be driven back to their former fold by civil and ecclesiastical persecution, there would be no reason for discouragement. Many changes will doubtless occur in Western Asia before the freedom of the gospel will have been fully introduced within its borders. Some of these changes may appear unpropitious, and even disastrous; but God will evolve from them results that must surely tend to the ultimate establishment of his own kingdom. The very excesses and violence which now characterize the opposition to Protestantism in Syria, may overthrow, more speedily than anything else, the tottering fabric of a corrupt Christianity.

In every point of view, therefore, a full history of the recent occurrences at Hasbeiya is important. Such a history may be expected from the different members of the mission. The present communication will be followed by another from Mr. Smith, bringing down the series of events to July 19. It will then devolve upon Mr. Thomson to continue the narrative.

On Monday, February 26, some half dozen of the Hasbeyians called to make known their object. They were all of the Greek church, and had come to change their religion. But it did not appear that they had any particular dissatisfaction with that in which they had been brought up, or knew much of that which they sought to adopt; nor did they seem to know whether, in order to accomplish their present object, they ought to apply to ministers of the gospel or to consuls. They made loud complaints of the oppressions of the local government, which were increased by the combinations of the leaders of their sect with the Governor, countenanced by the Bishop residing in the place. From these oppressions they imagined that a change of religion would relieve them, by securing to them either protection from taxation and the Turkish law entirely or special countenance from Protestant consuls, or at least an entire separation from the Greek community, which would enable them to manage their affairs independently of the leaders and Bishop who had contributed to their oppression.

Having ascertained the motives of the Hasbeiyans, Mr. Smith requested them to call again, and in the meantime conferred with his brethren. On the following day another interview was held, during a part of which Mr. Whiting was present.

I endeavored to discountenance entirely all their political expectations. Protection from taxation and the Turkish law, I assured them they could never obtain; and, finding that they had left home without paying their taxes, I exhorted them to go back and pay them. I gave them no ground to hope for any special political favors from Protestant consuls in consequence of professing their religion, as it was not their way to practice favoritism. As to coming out from the Greeks and forming a community by themselves, they had, according to my understanding of the laws of the land, a right to do so; but I could promise them no consular assistance even in this matter, any farther than that I hoped they would not be left to suffer any special persecution in consequence of it.

Even in this view of the case, to which they soon yielded, they said they could never return to the Greek church; and they solicited with much urgency that a minister, or at least a native teacher, might go back with them. To this I entirely objected, on the ground that such a step would involve us in their politics, and also because they knew too little of our religion to be certain that they would find it acceptable. I then went on to explain the leading doctrines of the gospel, and also our ecclesiastical practices. They were told that of those ceremonies which they expected a minister to perform, and for which they probably desired one to go with them, Christian marriage and burial we could give to all; but baptism and the Lord's supper were only for those whose hearts were renewed by the Holy Ghost, which there was no reason to believe was now the case with any of them. Finding them still firm in their resolution, and as urgent as ever that a teacher should be sent with them, I could not see it to be duty entirely to refuse; and, with the approbation of my brethren, they were finally told that if they would go home, pay their taxes, settle their political affairs themselves, and then, having duly reflected upon our religious principles and ecclesiastical practice, would write to us, a confidential person should be sent to inquire into their case and report.

The individuals with whom the foregoing conversation was held, withdrew to report to their

companions. The resolution was taken at once to renounce the Greek church and become Protestants. In the case of some of their number, however, this declaration might be hypocritical. A test was needed which should unequivocally prove their sincerity. Such a test soon presented itself.

They were in the midst of the great fast of Lent, during which all Greeks are strictly forbidden to eat animal food; and nothing could indicate a more fixed determination on their part to secede from the Greek church to Protestantism, than breaking this fast. So bringing a dish of *leben* before the American Consul's door, where they happened to be sitting, all but one or two partook of it, each, as he dipped his bread in the dish, saying, "In this religion I will live, and in this religion I will die." To us such an act may appear ludicrous; but in the apprehension of these poor, ignorant people, it was most solemn in itself, and most momentous in its consequences. Indeed if we consider the vast strength of inherited superstition and popular opinion which it invaded, we cannot but admire the boldness and energy of purpose which led to it. One of the strongest links in the chain of priestly and monkish domination, which had bound their ancestors in the bondage of superstition for ages, was thus severed at a stroke.

Antecedent Facts—Renewed Applications.

The Hasbeiyans returned to their homes on the following day. The brethren of the mission, after their long acquaintance with the state of society in Syria, had very faint expectations of hearing from these people again. One or two circumstances, however, afforded some ground of encouragement.

Individuals from Hasbeiya had often visited Mr. Whiting at Jerusalem and procured books; our book distributor had repeatedly been in their town; E. F. had also been for some time in correspondence with persons there, among whom a movement was made a year before to secede from the Greek church; this attempt was forcibly put down by the leaders of that sect. Although no connection now appeared between these circumstances and the present event, I still imagined that it might at length turn out that it resulted, in part at least, from them, and might prove to be something more than a mere accidental and temporary occurrence.

It will be inferred of course from the following extract, that this communication was addressed to Dr. Anderson.

At length a letter was received, dated March 4, (O. S.,) in which it was declared that they still adhered to their resolution; and not only so, but that their number had increased from fifty to a hundred and fifty-two. They had done as they promised, and now repeated their earnest request for a minister. In the meantime much opprobrium had been heaped upon them for changing their religion; the Bishop had sent complaints against them to Damascus, and their proceedings had been brought before the Pasha.

When this letter came you were yourself with us, and expressed the opinion that it ought to be regarded as a call of Providence for us to send some one to preach the gospel to them. It was concluded to send a native teacher as soon as possible, with instructions to use all possible diligence in proclaiming the truth; and that one of us should in due time follow. E. F. was selected to go, and received his instructions in part from yourself.

Violent storms prevented E. F. from going as soon as was intended; and in the meantime a second delegation arrived to urge their suit for a minister. This was subsequent to our departure for Jerusalem, and their application was made to Messrs. Whiting and Thomson. The complaint made against them by the Patriarch to the Pasha, after having been discussed two days in full council at Damascus, had been quashed by an old Mohammedan's warning them against taking a step, which might bring upon them the weight of English influence; and the whole matter had been referred by the Pasha and the Patriarch to Constantinople. In the meantime the Bishop had visited the houses of the Hasbeyans, with his priests, to induce them by promises and threats to return to his church. Yet their number in the town itself remained about the same; while from several villages in that region, some of them distant two days' journey, overtures had been made by numerous parties to join them. Something in this account made the brethren apprehend that hopes of temporal advantage had been raised; for this and other reasons they hesitated for several days to send the teacher who had been demanded. During this time opportunity was had to explain the spirituality of our doctrines and discipline, more fully than it had been done before.

At length the brethren saw it to be their duty to comply with the request of this people; and the promise was given that a teacher should soon follow them to their homes.

Visit to Hasbeiya—Encouragement.

Two native Christians were soon sent to Hasbeiya. They found the people very ignorant, and their motives worldly; they were encouraged, however, to persevere in consequence of the attention which was given to religious instruction. After they had continued their labors about a fortnight, another native Christian was despatched to take their place. Messrs. Smith and Whiting followed, and arrived at Hasbeiya, May 9.

Although we had charged B. B. to see that no public reception was given us, as we wished to attract as little notice as possible, a crowd welcomed us at the entrance of the town, some of whom had prepared censers in which to burn incense before us, after the manner of honoring their former clergy. On the part of our friends, there was evidently an intense feeling of interest in our arrival; while from the opposite party we saw no symptoms of opposition.

E. F. and B. B. had accustomed them to meet for worship every evening, and also three times on the Sabbath. On our first evening we found some sixty or seventy men assembled to receive our instructions. Good attention was given; and after worship, B. B., as was his habit, heard them repeat the Lord's prayer and ten commandments and portions of the Assembly's Catechism, the learning of which had been introduced by E. F. The questions went round to old and young, and it was deeply interesting to hear repeated in Arabic, under such circumstances, that "form of sound words," which we had learned in our childhood at home.

Messrs. Smith and Whiting found Doct. Macgowan, of the English Episcopal mission at Jerusalem, at Hasbeiya. Having heard of the new movement while at Beirût, he returned to Jerusalem by this route. He had become exceedingly interested by what he heard and saw, and made a favorable report to the representatives of England at Beirût and Damascus.

In order to bring the people as much as possible under the influence of the means of grace, we held an afternoon service with them on the day after our arrival. About sixty men assembled,

and I addressed them from our Savior's words to Nicodemus, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the evening a larger number were present. It appears that all who profess to be Protestants, have, from the time of their first visit to Beirut, entirely abandoned the use of ardent spirits, although the town is very much given to intemperance. One who was very seriously repeating the ten commandments this evening, was pointed out to us as lately the farmer of the monopoly of making and vending brandy for the town. He had been in the business seven years; and so superior was his manufacture that his name had become current among the drunkards of Damascus, as another term for the best brandy. In passing by their coffee-shops, you might hear them call for a glass of *Haslab*, meaning thereby the best brandy. He was almost as well known for his drunkenness as for his manufacture; he had spent, in consequence of it, all his income and all his property, and had reduced himself to absolute want. Yet this same Haslab has now entirely abandoned intoxicating drinks, and he sat before us in his right mind, learning the Assembly's Catechism and listening to the preaching of the gospel. And we soon learned to regard him as one of the most serious and interesting of our flock.

On the following day, May 11, our brethren sought an interview with the leader of the Protestants for the purpose of stating, explicitly and positively, that no worldly advantage must be expected to accrue from their present course. He replied that the matter of taxes and protection was well understood. But, in the prospect of persecution, he expressed a strong apprehension, that if it amounted to much, not more than six or eight would persevere; these, he thought, would be ready to march to the stake, or as he remarked, in a common saying of the country, "to be chopped as fine as tobacco." Our brethren also urged that the best understanding should be cultivated with the other sects of the place, and that their conduct toward the authorities should be such as to prove them better subjects than they were before.

Description of Hasbeiya.

I will here arrest my narration to give you a brief account of the town and province of Hasbeiya. The commencement of the valley of the Jordan, you are aware, is at the western foot of Anti-Lebanon. It is

there but four or five hundred feet above the level of the Būkâ'a on the west, from which it is separated by a range of hills hardly more than half a mile in width. These hills, widening and increasing in height, advance diagonally across the south end of the Būkâ'a, and turn its waters westward towards the Mediterranean, into which they are drained by the ancient Leontes. The same hills form also the western boundary of the valley of the Jordan; while the eastern consists of the lofty southern extremity of Anti-Lebanon, called in the Bible Mount Hermon, which, commencing with moderate acclivities, rises rapidly to snowy summits, some nine thousand feet above the sea. The sides of the valley thus formed are thickly inhabited and well cultivated after the manner of Lebanon. From its commencement to where it approaches the Hûleh, a few miles north of Baniâs, it is now called Wady et Teim. It is divided into two provinces, the upper and the lower, each of which has been for centuries under the government of distinct branches of the house of Shehâb, the same family of Emirs, a third branch of which has until lately held the government of Lebanon.

Hasbeiya is the capital of the lower province. It overhangs a narrow glen, which, descending from the eastern mountain, joins the bed of the valley just below the point where the copious fountain of the Hasbâny pours forth the farthestmost perennial waters of the Jordan. The town contains, of adult males, about five hundred Greek Arabs, including the recently seceding Protestants, one hundred Maronites, sixty Greek Catholics, thirty Moslems, thirty Jews and two hundred and forty Druzes; or about four thousand souls. In the lower part of the town, on a projecting point, stand the palaces of the Emirs. It was in the time of Saladin that they came from the Haurân with fifteen thousand Arabs, and had the government of Wady et Teim given them by the ruler of Damascus, in reward for deeds of bravery in battles with the Crusaders, then occupying the neighboring castle of Belvoir, now called Kûl'at esh Shûkîf. The original settlement of the whole family was at this point in Hasbeiya; and from that date they have gone on, adding to their buildings or suffering them to decay, as necessity urged, until their palaces now present a shapeless, grotesque mass of buildings, of all ages, and of every stage of preservation and decay. The male members of the family now here

are twenty-three; and besides them there are, in neighboring parts of the town, twenty-four males of another family of Emirs, called the family of Mesh, who intermarry with them. The ruling Emir, Sa'ad ed Din, has, with some temporary intervals, held the reins of government for twenty-seven years. But the Shehâbs, though for so many generations clothed with the governing power, are still, like their relatives in Lebanon, in a sense, foreigners, and have authority only as they from time to time receive it from the ruler of Damascus. The proper hereditary feudal right is in a family of Druze Sheikhs, called the house of Shems, who were here before the Shehâbs came, and through whom only they can by good right call forth the people to war. These Sheikhs intermarry with the Jimblâts, the most noble of the Sheikhs of Lebanon, and of course are of the same rank. But they are now reduced to only three males, of whom one is a boy, and the others are persons of little force of character. Their authority is thus reduced to not much more than a name. In the meantime another Druze family, called the house of Keis, have risen into notice; and, by vigor of mind and valor in war, have acquired an effective influence, greater than that of their superiors in rank.

Popular Disturbance—First Sabbath.

The novel mode of seeking redress for grievances, described below, is perfectly in accordance with established usage in Syria.

At the time of our arrival the Emir, Sa'ad ed Din, was in Damascus, whither he had gone, as has been his habit annually, to receive a renewed investiture of his office. There the government of the province, according to established usage in many parts, but contrary to custom here, was thrown into market by the collector of the revenues; the Emir was overbidden, and a Kurdish aga appointed Governor. This created great excitement at Hasbeiya, which was at its height at the time of our arrival. Not that the people regretted the deposition of the Emir, for none seemed to care for him; but they were alarmed by the present increase of taxes, already greater than they could bear; by the prospect of a still greater increase in future; and by the personal character of the new Governor, known for his tyrannical and mercenary disposition. They had applied for relief to Damascus in vain; they had

once and again gone off in a body for several days at a time, to show the government that they were ready to abandon their town entirely, if relief was not extended to them; and now they were about to send a numerous delegation to Beirût, to seek assistance from the Pasha of that place, or from the consuls if necessary.

The Protestants were determined not to be behind the rest in these movements for the good of the town; but as the morrow was the Sabbath, there was a difficulty in arranging their movements so as not to break the commandment. They soon decided that their leader should not leave for Beirût until Monday, and that as the other communities were to desert the town to-day, they would leave with them, but come back to-night. This was done. At night all returned and quietly spent the Sabbath, none of the other communities who remained in the field complaining, and the delegation for Beirût waited until Monday. Such indications of a regard for the Sabbath, on the part of our friends, and of their being treated with respect as a distinct community by their townsmen, were unexpected and not a little gratifying.

Mr. Smith's account of the first Sabbath spent by the missionaries at Hasbeiya will be read with interest.

The largest room belonging to our community was selected for worship; and at an early hour more than a hundred assembled. Mr. Whiting conducted the services. How strange and exciting our circumstances! It seemed almost a dream. Here we were, in this wild corner of Syria, always peculiarly lawless, and now entirely without a government! Before us was a considerable congregation brought up in the gross and deeply seated superstitions of the Greek church, but now abandoning, with a suddenness almost miraculous, all their fasts and feasts, their image and saint worship, and worshiping God with us, after the simplest form of Protestantism! Yet not a hand was raised to molest us, and we went through our worship with as much quiet and security as if we had been in the heart of New England. The order and silence of our audience gratified us much, as contrasted with the confusion generally to be found in Greek churches. Indeed it had already become clear to us that the separation of the mass of our friends from their former communion was entire. They would by no means attend

the Greek church, and were as open and decided in their Protestantism, as if they had been brought up from infancy in the belief of its doctrines and the practice of its rites. As to respectability and rank in society, they were of all grades. A few were rich; a larger number were in moderate circumstances; but the majority were poor. They were also of all ages, from seventy downwards.

But the most remarkable feature of this movement is, that in almost every instance the men have been joined by their wives, and the case of a divided family hardly exists. The women in fact seem quite as decided and zealous as the men. As oriental custom is opposed to both sexes worshipping in the same room, we gave notice at the close of the meeting, that in the afternoon there would be a separate meeting for the women, and also invited the children to come together at noon for a Sabbath-school.

The attempt to gather a Sabbath-school was a failure. The children were in their original wildness, and cared more for their customary sports than for instruction. About thirty women assembled and listened attentively to Mr. Whiting; among them were some belonging to families which still adhere to the Greek church. Mr. Smith addressed about a hundred men who met at the same hour.

Among my hearers one was pointed out whose case is interesting. He was a young man, a silver-smith by trade, of respectable property, and the son of a priest. Before seceding from the Greek church, he had formed a matrimonial engagement with a girl to whom he was much attached, and who, moreover, was very wealthy. But her relatives remained Greeks, and now, assisted by the priests, induced her mother to forbid the marriage. Word was sent to him that unless he returned to the bosom of the Greek church, he could never have his espoused bride. Though deeply tried, he was not at all shaken; but immediately returned answer that he had adopted the religion which he believed was right, and no such consideration as that now held out would induce him to forsake it. His bride he could abandon, but his religion not. All communication with her and her family was then cut off for a fortnight, and he supposed the case decided. But at length the mother made new overtures, and the engagement was resumed with the understanding that the girl should conform to his wishes in the matter of religion. This young man is one of the

number who wished to profess Protestantism more than a year ago. He then started to leave the town in order to accomplish his object, but was brought back before the Emir and there obliged to renounce his design. For more than ten years he has not confessed to a priest.

Redress of Grievances—A Fair.

Having spent the Sabbath according to the commandment, the Protestant community early this morning, after calling us to offer prayer with them, joined their townsmen who had remained abroad. As they approached the encampment, ninety or a hundred strong, headed by their Sheikh, quite an impression was produced, and they were received standing. Since Saturday many plans of proceeding had been discussed by those assembled, and a strong inclination now existed in favor of assuming an attitude of resistance to Government, instead of petitioning any longer. To this the Protestants now firmly objected; and in the course of the day all the leaders started for Beirût, leaving the people to remain encamped until they should be heard from.

Mr. Smith gives the following account of a fair which was held in the neighborhood of Hasbeiya, May 14.

A large part of the inhabitants of Hasbeiya are mechanics and petty merchants; they dispose of their wares at a series of weekly fairs, which are held in the region to the southwest towards Tyre and Safed. The principal of these fairs occurs every Tuesday at a khan on the Hasbâny, about an hour from the town. As often as that day returns, Hasbeiya is almost deserted of its male inhabitants. We found them there to-day, with many from other places, seated on the ground around the khan, surrounded by hundreds of Bedawin, Metâwilah, Druzes, Moslems and Christians from all the neighboring regions. They formed a motley and savage group, in which appeared many a face whose barbarous features one would not choose to encounter in a robber's haunt. It was curious to notice that among all the articles exposed for sale, although they embraced the necessities and even the luxuries of these rude people, there was hardly one, with the exception of a few oranges and dried figs, which possessed the least value to us.

Two days later, May 16, further measures, as described below, were resorted to by the Has-

beiyans for the purpose of procuring relief from their burdens.

The people having become tired of staying away from their homes in idleness, and having, one after another, nearly all silently returned, more forcible measures were taken by the Druze Sheikhs to-day, to produce an evacuation of the town. A body of young men were selected from the different sects and directed to go through the town, close every shop, and force every able bodied man whom they might find to leave the place. This was submitted to by the inhabitants as a thing to which they were all accustomed. The object of the whole movement was to make an impression on the government at Damascus and Beirût, by having it reported that their oppressions had reached such a height that their town was deserted.

Mr. Whiting having left his wife in ill health at home, and finding that he was himself becoming enfeebled, now left Hasbeiya to return. I accompanied him out of town, and the citizens being encamped at the khan, I extended my ride thither. They were in the open air, exposed to the sun by day, and without a bed or covering by night; and yet, so accustomed were they to such privations, that they seemed not to think of them. Indeed I may here remark that the energy, enterprise and capability of endurance, manifest in the character of the Hasbeiyans from first to last, has interested me much, and made me feel that it is a good stock upon which to engraft the principles of the gospel. Such Christians would not put their light under a bushel. Their intercourse is so extensive with the people around, even with the wandering Bedawin of Haurân and the Hûleh, that they possess peculiar facilities for extending their principles, should the spirit of missions once take possession of them. *Hasbeiya would form a new radiating point for gospel light, entirely distinct from Beirût, Jerusalem or Abeih.*

From the khan Mr. Smith proceeded to Ibl, the nearest town in the adjacent province, where one of the Protestants of Hasbeiya had been beaten and ordered not to show himself in the place again. An excellent opportunity was afforded for religious conversation with a number of Greek Arabs, who conducted the discussion in a respectful and friendly manner. A young Protestant from Hasbeiya occasionally assisted Mr. Smith by an apt quotation from the Assembly's Catechism.

An interesting Acquaintance—The Greek Bishop.

In the following night, M. M., a distinguished Greek Catholic of Damascus, arrived, having been sent for as a physician to attend upon a wealthy citizen of the place, who for some days had been dangerously sick. As M. M. formerly lived here for years on terms of intimacy with the Emirs and all the people, and as he is still the confidential adviser of Sa'ad ed-Din, and also an attaché of the British Consulate at Damascus, he has almost unbounded influence among all parties. He is, moreover, the most intelligent and best informed Arab with whom I am acquainted. His knowledge of a variety of sciences, especially the mathematics, is respectable; and his general information is truly wonderful for one who knows only Arabic. I knew him years ago in Damascus, and I have now felt much pleasure in calling on him as an old acquaintance. During the years since we met, through the reports of others, I have watched his progress on the subject of religion; and he had thus become known to me as a decided friend to Protestantism, though strongly inclined to infidelity. He is the author of a short letter which I sent you in 1841, strongly condemnatory of the proceedings of the Maronite Patriarch, in the affair of the Druze war; and that same winter the leading Syrian Catholic priest of Damascus, partly influenced by sentiments which had dropped from him, broke away from his church, and, coming to Beirût, put himself, for a month or two, under our instruction.

M. M. received me this morning with very marked respect and cordiality. The leading Greeks of the place were sitting around him, and listened attentively to the conversation that ensued between us. This, I soon noticed, he directed in a course designed to give me an opportunity to express such sentiments as might be useful to those who were listening. We touched rapidly upon a variety of topics, scientific and religious, but chiefly the latter, he assuming the attitude of a learner, but modestly showing his own uncommon intelligence by the select, important and appropriate questions which he propounded. The same course he adopted in all our subsequent interviews, whether in the presence of the people or the Emirs, and he privately told me that it was designed to give me favorable opportunities to make them acquainted with my sentiments. Indeed he assured me

that he earnestly desired the spread of Protestantism, and was restrained from openly declaring himself only by the fear of poverty from the loss of medical practice. Many in the country, he assured me, were in the same state of mind. His visit, and the acquaintance thus renewed with him, should be regarded as another of the favorable providences that have marked the Hasbeiya movement.

The following paragraph will show that those who have seceded from the Greek church in Hasbeiya, have substantial ground of complaint against their former Bishop.

Early this morning the Greek Bishop left for Damascus. Some say that he has been summoned by the Patriarch, to give an account of the circumstances in his conduct which have contributed to occasion the Protestant secession. He told M. M., as he was starting, that he was obliged to leave because, in the present state of things, he could no longer govern his flock. The appropriate reply of our friend was, that it was the mark of a good shepherd to stand by the sheep when the wolf appeared. His departure was very little noticed, and few seemed to care for him. We formed no acquaintance with him, but, from what we heard, we inferred that he was a man of but little character for good or evil. Some whispers were heard against the purity of his life, but they may have been mere slanders. The principal grounds of complaint against him were favoritism and a mercenary spirit. The former appeared in his confiding implicitly in certain leaders, whereby offence was given to others; the latter, in exorbitant fees for ordaining priests and granting licences of marriage within the forbidden degrees. To the latter he declared he was forced by the necessity of collecting money enough to pay the Patriarch for his own ordination. He first strictly ordered his priests to marry none within the forbidden degrees, and then began to give licenses for large sums of money. He is accused of having taken between thirty and forty dollars from a common peasant. To these mercenary proceedings in their higher clergy, the members of the Greek church in Syria are universally accustomed, and only complain when they become intolerably exorbitant.

The sick man above referred to died, May 18. He was the only brother of one of the leading Protestants; he had himself continued in the Greek church. Most of the Protestants were

present at the funeral, but hardly one of them entered the church; even the brother remained outside, while prayers were offered within for the deceased. They felt doubtless that they ought not to countenance, even by their presence, certain parts of the customary service.

It is worthy of notice in this connection that the Protestants began to prepare a burying ground for themselves, even before the arrival of Messrs. Smith and Whiting. Upon this they have expended a considerable sum of money. About this time also the project of a temporary church began to be discussed. Two persons offered to advance the necessary funds. A site was even selected for the building; but some impediment arose, and the subject was postponed.

Constantinople.

OBITUARY NOTICE OF MRS. VAN LENNEP.

THOSE who were present at the meeting of the Board which was held in Rochester, September, 1843, will not soon forget the few remarks of Dr. Hawes in which he alluded to the surrender of his only daughter, then recently made, to the missionary work. Few at that time, it is presumed, suffered their minds to dwell even upon the possibility that the speaker might so soon be called to a still sorer trial. But so it is. Mrs. Van Lennep died at Constantinople on the 27th of September last. Her disease was the typhus fever. Thus, in less than one year, has this young servant of Christ embarked from her native land, arrived at her field of labor, begun and closed her missionary work. "Even so, Father, for so it seemed good in thy sight."

An extract from a letter of Mr. Goodell will show in what light her death is viewed by the station to which she belonged; and it will also disclose her feelings in her last hours.

Of the great affliction with which it has pleased our heavenly Father to visit us, you will have heard before this reached you. The stroke is as severe as it was unexpected; and we desire to feel and to acknowledge that it is less than our iniquities deserve. We were probably anticipating far too much, both of happiness to our families and of assistance in our work from our deceased friend, so ready and able did she seem to impart the one and afford the other; but this solemn providence admonishes us with great distinctness to look to God alone, both for comfort and help. The great fountain is as full as ever; and if this dispensation do but bring us to its living waters, it will prove to us a great blessing.

We had marked out a great and important work for our active and beloved friend; but her Savior had need of her elsewhere, and we cannot doubt that she has joined the goodly company of his redeemed ones, and that her spirit is employed fully and without weariness in the higher services of his upper kingdom.

In a remarkable manner was her conversation in heaven during the whole of her illness; and this was the case, even before there was the least apprehension of danger on the part of any of her friends. And afterwards, amid the aberrations and wanderings of her mind occasioned by fever, heaven was still the theme of her conversation. Indeed, her citizenship was in heaven. Her treasure was there; her thoughts were there; there she belonged. And there, we doubt not, she now "has life, and has it far more abundantly," than she ever possessed it in Hartford, Smyrna or Constantinople.

Ceylon.

LETTER FROM THE MISSION, JULY 29,
1844.

Introductory Remarks—Laborers needed.

THE communications which have recently come from the Tamil missions, are calculated to awaken no little solicitude in the minds of all who desire their prosperity. God has been pleased to set before our brethren, in that interesting field, an open door; and he has invited them, by disclosures of his will which they could not disregard, to enter and occupy. In no case have they moved in advance of his providence; they have merely followed the pillar of cloud and of fire, supposing that they were thus fulfilling the commission which they had received from the churches. But what is the position in which they now find themselves? They have an amount of labor upon their hands to which they are utterly inadequate, and under which the health of some has already failed. Unless they shall be relieved by speedy reinforcements, they must either lose the advantages already secured, or go forward with imminent risk to themselves and to the missionary enterprise.

The present communication from the Ceylon mission illustrates the truth of the foregoing statement. Sickness and death have thinned their ranks, till they have become unable to perform even one half the labor which is urgently needed. At the beginning of the year two stations—Panderipo and Chavacherry—were vacant; but by increasing the burdens, already too great, both

were provided for. The people at Valverty had been led, for years, to hope and expect that a missionary would take up his residence among them. They were becoming impatient of the delay, and the occupancy of the station could not be safely postponed. Other providential circumstances seemed to justify the mission in recommending Mr. Apthorp's removal from Varany to that place. This decision, it will be seen, imposed an additional burden upon our brethren. Two months had scarcely elapsed, however, when Mr. Apthorp was cut down in the midst of his labors and responsibilities. The health of Mr. Wyman has since failed; and his continuance in the mission, and even his recovery, must be considered doubtful. Keeping these facts before our minds, we shall not be surprised at the tone of the following remarks.

What the next step will be in a process which has hitherto so effectually impaired our strength, we know not; but we are full of fears. We are feeble and pressed in body and in spirit. Were there a full complement of laborers at every station, each missionary would be burdened with the multiplicity of his cares. In-door and out-door labors; preparation for preaching, and that in an unknown tongue; schools, requiring ceaseless attention; churches and church members that must be incessantly urged to perform even the common duties of religion; catechists and teachers who must be taught and directed at every step, the whole machinery of a station arrested as to most useful purposes, the moment this untiring vigilance ceases; visiting and conversing individually with the people in the mere pittance of time that is left us; these surely are enough to exhaust the strength of a full supply of able bodied men. But we have not our supply, and we are many of us far from being able bodied men.

All the reinforcement which this mission has received for several years, has not been sufficient to keep our number good; and of course sometimes a double or a treble share of labor has come on the already fully employed missionary. In October, 1842, the mission addressed a letter to the Committee, presenting a statistical view of its affairs, and of what we deemed necessary to supply our various stations, requesting at the same time the views of the Committee on the subject, that we might govern ourselves accordingly. Of the fourteen men that were supposed to be wanted, ten were on the ground. In the district allotted to each of these,—setting off four who were

needed in the seminary and one in the printing office,—there were, on an average, fourteen thousand souls. These souls were held in the bondage of heathenism; they were to be addressed in a difficult language, by men whose physical energies were diminished by the climate twenty-five per cent. Considering all our circumstances, and the liability there constantly was that we should be crippled by loss of health or by death, one supernumerary at least seemed requisite to keep up the full complement.

Batticotta—Risk—Appeal.

Such was our condition then. Of the exigency into which we are now thrown, the station at Batticotta will afford an illustration. In 1842 there were in the seminary one hundred and fifty-two pupils, and in the church one hundred and thirty-one members. There were five native assistants, an English school with sixty-four pupils, and eleven Tamil free schools with five hundred and forty-seven pupils. The population was twenty thousand. To man this station, five missionaries were needed, four for the seminary and one for pastoral labor. Since then there has been no material change in these statistics; but all the experience of the brethren, especially within the past year, has been to weaken their confidence in the native teachers and assistants, as thorough or faithful instructors either in science or morals. The apparent necessity, therefore, is several times greater now than before, that the mind of the missionary should come in contact with that of the pupils, if he would secure much progress in knowledge or in vigor of thought, and, above all, in sensibility to moral and religious influence. To give life and energy to these dormant teachers, to supply their lack of instruction, to do the work of consultation and superintendence, to give lectures and hold constant personal intercourse with the pupils, and, besides this, to manage a large boarding establishment, there were but three men instead of four. Since that time, notwithstanding the increase of care and labor, the pastor has been taken away, and one of the professors has been obliged to remove for the benefit of his health. And thus the whole burden of this seminary and station and schools,—and, as if that were not enough, the station of Panditeripo with its schools,—falls upon the shoulders of two men; one of whom is

always feeble and needs to be constantly careful of his health, while the other is a physician, liable at all times to be taken away by calls in his profession. How long they will endure all this, we know not. It is true we hope that Mr. Hoisington will soon be with us. But what are three men for such a work? And how long will Mr. Hoisington be able to resist those influences and bear those toils that have once broken him down, and that have aided more recently to prostrate Mr. Wyman? We cannot for a long period expect Mr. Wyman to resume his duties in the seminary. Every step which we may think of taking in one department of the field, seems necessarily disastrous to another.

Our resource is to the Committee, to the churches and to God. Does not the bare statement now made carry with it an urgent appeal for help? We fully believe that the Committee wish and intend to sustain this mission. The question is not now, however, as in 1842, whether you will allow us to cherish the hope of future enlargement, but shall we continue our present plans and arrangements? If we attempt to hold our own without more strength, and that furnished speedily, we fear that we shall fail in the effort. With our present force, in spite of all that we can do, we shall see, on this side and on that, the labors of years lost in a moment. Of this Panditeripo, we fear, will soon afford us an illustration.

Are there no young men in the churches and seminaries at home, who are waiting to discover the indications of Providence? And can they hear no call from India? What motive is wanting? Is it the encouragement held out by past success? Our labors have not been in vain. Is it hard labor in the service of Christ? There is no lack with us. Is it the relief of the burdened and the desponding? Such are we.

Is the church praying for us as she should? We fear not. If she is, why are we left in this state? If the heart of the church, with a mother's tenderness and anxiety, yearned over these newborn children who surround us, if she felt for perishing souls, as she does, in times of revival, for those in Christian lands, she would put up constant, importunate, agonizing prayer. And would God's ear be deaf to such prayer?

Why the Lord is thus dealing with us and our sister mission at Madura, we know not. We will hope that it may be to raise us up in due time with new

spiritual power. We will try to learn the lesson he designs to teach us. We would divest ourselves of all self-dependence, and walk softly before him. We would address ourselves anew, with repentance and faith, to our work, and labor and toil on till we receive our summons to go hence. As we would urge the Committee and the churches, we would ourselves, with humble boldness and persevering importunity, ask Him who has the residue of the Spirit, to pour out upon us, and upon these parched and barren fields, the full rain of his strength.

Policy of the Ceylon Government.

The following extract contains intelligence of a very cheering character. Were the same principles to be incorporated into the administration of all the British dependencies, the prospects of millions of the heathen would immediately become much more hopeful.

Within the past six months, a grant of money has been tendered to us by the Central School Commission, appointed by Government, and accepted by the mission. How far we shall be able to avail ourselves of this offer we cannot at present say. The condition and amount will be seen by the following particulars, extracted from the fourth report of the Commission, just issued. The general deficiency noticed in the government schools in the northern province had led, in 1842, to their abolition with a view of opening new ones. Several were opened, but they speedily declined. This originated inquiries which were addressed to the missionaries in Jaffna, from whose replies it appeared to the Committee that the ground was already occupied, and the establishment of government schools would only lead to an injurious rivalry. Not to do this, and not to impede the exertions of the missionaries of all denominations, "by whom the cause of religion and education in the northern district is attentively and laboriously promoted," the Committee resolved to carry out their design of aiding the cause of English education, by contributing to the missions directly and in proportion to certain specified items of expenditure. The yearly amount expended by the American mission was £392; by the Church mission, £151; by the Wesleyan mission £156. The Commission decided, therefore, to assign to the American mission £200, and to the Church and Wesleyan missions, £150 each. The grant is made with the

understanding, however, that these sums are to be expended, in addition to the amounts already devoted by the missions, in the diffusion of English education, as far as practicable; that quarterly returns of the schools and of the number of scholars, and half yearly reports of examinations, shall be sent in; and that the schools shall be open to visitation. The government schools are all closed, excepting the one at Manaar.

In consequence of the want of teachers felt by the Commission, and of the new openings for employment in the various departments of the government service, a great demand for educated young men has arisen among us, contrasting strikingly with the many applications for employment which we received but two or three years since. The value of education is, and must be, felt more and more; and we have every encouragement, from this source, to persevere and to redouble our labors. If we can but give Bible principles and stores of knowledge, with the power of thinking, we are sure that in time—may we not hope, notwithstanding the great darkness of the present hour, that in a comparatively short time—this island will be wholly converted unto the Lord. We have seen new and cheering evidences of progress towards this consummation; indeed they seem wonderful to those who remember the early history of this mission. Recently, in the legislative council of the island, the Colonial Secretary introduced "an ordinance to promote the building of places of Christian worship, and to provide for the maintenance of ministers of the Christian religion." Its provisions are extended to Dissenters as well as those of the established church of England. The Secretary says, "I feel persuaded that the measure which is now brought under your consideration, will hereafter be viewed as presenting a new and important feature in the legislation of the East; because this is not an ordinance merely providing for the toleration of the Christian religion, or for permitting the erection of Christian places of worship, but it is for placing Christian instruction within the reach of every inhabitant of the colony. *It declares Ceylon, for the first time, to be a Christian colony.*"

In connection with the foregoing statement, an extract from a letter of Mr. Minor, dated August 10, will be read with interest. "A great change," he says, "is observed in the views and feelings of many influential persons connected with Govern-

ment, in regard to missionary labors. Education and religion are subjects of legislation; and we have been almost astonished at the liberal tone of the sentiment exhibited in the Legislative Council. An ordinance has lately been passed, providing for the giving of assistance, in the erection of churches and for the support of ministers, to all Christian sects. It emanated from 'Downing-street.' Another ordinance of Government, which has just gone into operation, provides that within certain distances of the chief towns on the Island the public pursuit of business or trade, in sight or hearing of places of Christian worship, and during the hours of divine service, shall be punishable as an offence. It also enacts that any one disturbing the performance of public worship, in any way, shall be guilty of an offence and be punished. The beating of tom-toms, the discharge of fire-arms or fire-works, &c., except by license, are also forbidden. All these bear evidently against the performance of heathen ceremonies, and afford protection to Christians. Indeed the course which Government is now pursuing in regard to education and religion, if persevered in, will of itself, in due time, work out a change to nominal Christianity among this people. They are circumstances deserving our thankful acknowledgement, in themselves highly interesting and encouraging, and yet wholly ineffectual for the great object of our labors, the conversion of the soul. Here it is not by might nor by power, but by the Spirit of the Lord."

There is nothing in the condition of the churches under the care of this mission, which demands an extended notice. From them, as from so large a part of our own country, the special influences of the Spirit have been generally withheld during the past year. There are a few applicants for admission to the church at Tillipally, and there has been some interest of late in the boarding school at Oodooville.

China.

OBITUARY NOTICE OF MRS. BALL.

THE death of Mrs. Ball was announced in the last number of the Herald. A letter has since been received from the mission giving some account of her last sickness, and also presenting a general outline of her character. She was born in New Haven, Connecticut, December 16, 1807. She embarked with her husband for Singapore May 15, 1833, and arrived at that place in the September following. She suffered from ill health at Singapore; and it was chiefly for this reason that Doct. Ball removed to China in the spring of 1841. The change was highly beneficial, and for many months she enjoyed very good health.

During the last year, however, disease has been gradually taking down her "earthly house of this tabernacle," and on the 6th of June she felt that the time of her departure had come. "A holy unction gave sweetness and serenity to her whole soul. She conversed with her husband about future arrangements for their family, and gave some special directions respecting their children. She then engaged in prayer, thanking her heavenly Father for the privilege, so often enjoyed, of approaching the throne of his grace with those who were dear to her, and commending to his care and protection, first herself, and then the others one by one. These were her last exercises."

As a missionary, Mrs. Ball endeavored to make her self-consecration to the Lord's service complete and unreserved. Never for a moment, in any circumstances, would she indulge a thought of retiring from the missionary field. It was her wish that her children might follow her example and devote themselves to the cause of missions.

Singleness and simplicity of purpose marked all her conduct. Steadily and earnestly she sought to know and to do God's holy will. The Sabbath and its ordinances were observed by her with sacred delight. She loved the day and its solemn services. During its hours, she desired to have maintained an entire cessation from every thing secular; so that all might participate in appropriate divine services and enjoy holy rest. Prayer meetings, especially those for mothers, she hailed with great delight, and was prompt and forward to promote them.

The Bible was her constant companion; and she found pleasure in other books in proportion to their conformity to this. Books of fiction she disliked; she loved the plain sober truth. The consideration that she had been redeemed by the blood of Jesus, gave a serious air to all her deportment.

Levity, jesting, idle conversation she strongly disliked, and strongly deprecated; as far as possible, she avoided herself, and desired her children to avoid, all society in which such things were deemed admissible.

It was not enough for her to avoid the appearance of evil; she was not content unless actively engaged in doing good.

In short she was a bright example of Christian faith, living in close conformity to the doctrines of the Bible, and dying in the strong and sure confidence that the mercy and grace of Jesus Christ would avail for her in the life to come.

LETTER FROM THE MISSION, JULY 8,
1844.

Prospect—Hongkong—Appeal.

THIS letter contains the report of the mission for the first half of 1844. Although no incidents of peculiar interest are mentioned, there is much to excite our gratitude and encourage our faith in the widening prospect of usefulness among this wonderful people. There was some reason to fear that the advantages which were expected to accrue to missions from the recent changes, would not, after all, be fully realized. But no just anticipation has thus far been disappointed; and every thing indicates that the set time to favor this benighted land has indeed come.

To us the signs of the times seem most unequivocally to call upon the churches to hasten, throughout the east, the promulgation of the gospel. If changes for the better shall continue to occur as we have seen them occurring during the last five years, the time is near at hand when access will be had to all the inhabitants of this great empire. And even now,—to our shame it must be said,—not one tenth of the work is done, which calls for immediate attention. Where there is one, there ought to be ten men in the field; and all should be much better furnished than the few who are now here, bearing the burden of the day.

The present communication does not undertake to give a detailed account of the condition and prospects of the respective stations. The journal of Mr. Abeel, published in the last number of the *Herald*, shows that he has much encouragement to continue his labors at Amoy. Messrs. Pohlman and Doty, with their families, joined him in June. Doct. Parker has prosecuted his work at Canton,—except when engaged in discharging the duties which devolved upon him in connection with the treaty, recently concluded between China and the United States,—much as heretofore.

At Hongkong a small school, consisting of six Chinese lads, was opened in our house early this year. The boys are between the ages of ten and fifteen, and are taught only in their own language. Our first and chief object is to imbue their minds with the spirit of the gospel and to make them the true disciples of Jesus Christ. The whole course of instruction is shaped with reference to this end.

Early in the year a small building was purchased by the mission which has since been used for a chapel and dispensary,

and, to some extent also, as a printing office. As our means and strength increase, these labors will gradually extend. The good seed of the Word has been sown almost daily, and doubtless fruit will ere long appear. Connected with the mission at Hongkong are some very favorable indications of good. One of the Chinese printers is a professor of Christianity, and others are more or less interested in its doctrines. One individual, a Chinese lady, has asked for baptism, and she gives evidence of being a true convert. She is the daughter-in-law of Leang Afah.

The following requests are earnestly commended to the friends of missions. With one of them, at least, all can comply. Mr. Bridgman writes, July 29, "Do send us help, and that speedily."

We cannot close this letter without asking whether you can send us more laborers. We need many; and six or eight at least are required immediately. It is a cause of deep grief to us, that our calls seem to pass unheeded.

One other point we wish to urge, and that is *an interest in your prayers*. A goodly number of persons have been brought under the light of the gospel. They have the Word in their hands, and it has been proclaimed in their ears. Pray that it may reach their hearts; and that through it they may be sanctified, and become the faithful disciples of Jesus Christ, and live and die true Christians.

West Africa.

OBITUARY NOTICE OF MR. GRISWOLD.

IT has become necessary to announce the first death which has occurred in this mission since its removal to the Gaboon. Mr. Griswold closed his earthly labors, July 14, after an illness of eleven days. The original complaint was a form of fever with which most African residents are familiar; and it did not cause any anxiety until new symptoms appeared, which the ordinary remedies, though used with energy, failed to remove.

Mr. Griswold was born in Randolph, Vermont, on the 13th of August, 1811. He made a profession of religion in his native town in 1832. He graduated at Dartmouth College in 1837, and subsequently pursued his theological studies at Andover and New Haven. His purpose to become a missionary was formed at an early period in his academical studies. In reply to the question, "What led you to think seriously of the subject," he said, just before his departure for

Africa, "A good man who came to my father's house to solicit aid for the missionary cause, remarked to me carelessly, as he was leaving, 'I shall not ask you to give anything, for I hope you will give yourself.'" He sailed from Boston for Cape Palmas, December 6, 1841; where he remained till the commencement of the new mission upon the Gaboon River.

Mr. Griswold made a tour to the borders of the Pangwe country, a short time anterior to his death, and necessarily encountered some fatigue and hardship. Before he had fully recovered from the effects of this journey, he was called upon to perform a surgical operation in the night. The fatigue and exposure connected with that occurrence appeared to be the immediate cause of the attack which issued in his death. The account of his sickness which has been received, renders it by no means certain that this melancholy event is to be ascribed to the nature of the climate.

In reference to Mr. Griswold's feelings in anticipation of his departure, Mr. Wilson says, "His mind, as is usually the case in diseases of the kind, was somewhat clouded; but in his more lucid moments he looked forward to death with composure and submission. When asked if he was resigned to an unfavorable termination of his sickness, a few hours before he died, he replied, 'I think I am.'"

He was buried at King Glass's town, "and the funeral exercises," says Mr. Wilson, "were attended by one of the largest and most serious assemblies I have ever known in the Gaboon."

LETTER FROM MR. WILSON, JULY 20, 1844.

Mr. Griswold's Tour—Help needed.

It will be remembered that Mr. Wilson, during an excursion which he made into the interior in 1842, became acquainted with some Pangwe people, and received from them a very interesting account of their country and nation. Since that time it has been the design of the mission to explore this unknown region as soon as it could be safely and profitably visited. Mr. Griswold, whose lamented death has already been announced, has been particularly anxious to ascertain the condition of a people, hitherto so completely shut out from all intercourse with the civilized world, but in whom the Christian public are feeling so deep an interest at the present time. The first step taken by him in fulfilment of his wish, is mentioned below.

Mr. Griswold had cherished an ardent desire, for more than a year, to explore the Pangwe country, with reference to

the establishment of a mission among that people. Just before his death he made a tour to the borders of that country, with reference to a more extended journey which he expected to commence about the end of the present month. He went far enough to ascertain that there were no serious obstacles; and, had his life been spared, he would probably have extended his tour several hundred miles. But those expectations have been disappointed, and we only know that the door is open into the interior, without having the ability to enter it. Mr. Griswold has left his notes of the tour in so incomplete a state that they will be of very little value to us, and none to the world, so far as general information is concerned.

Mr. Bushnell has the supervision of the station which Mr. Griswold formerly occupied.

I am not aware that we shall be obliged to contract any of our operations. We cannot, however, advance toward the interior without a reinforcement from America; and I hope that the deaths of Messrs. Griswold and Campbell will not prevent others from carrying out their plans in reference to the central regions of this continent. We know of no serious or insurmountable obstacles; but for the present we who are here, must confine our labors to the people immediately around us; and we have sufficient encouragement, at the present time, to persevere.

A letter from Mr. Walker, dated June 5, presents the same view of the field now occupied by the mission. "Our prospects," he says, "are as encouraging as ever, except so far as the French keep the people in a state of excitement; and I feel assured that the natives are more attached to us than they have ever been at any previous time. I do not think that they now distrust our friendship for them in the slightest degree." Mr. Walker also says, "Up the Rembwe there is a vast field of labor, and, as far as I know, a promising one. I have been up to Kobangai's town, and I found him very anxious to have me remain. I consider that place entirely open to missionary operations. Of its healthiness I cannot speak. The land in that region is dry and fertile." It is earnestly to be hoped that young men will come forward, undeterred by the past experience of African missions, and follow in the path which God has so graciously opened for his people.

Health—The French—Encouragement.

The following suggestions of Mr. Wilson respecting the preservation of health, deserve the

most serious consideration. The attention of the Prudential Committee has already been given to the subject, and they find strong reasons for allowing missionaries to visit this country, after an absence of two or three years. Indeed it is a standing rule of one of the English societies, that their African missionaries shall return to Great Britain once in four years. This regulation has been adopted, after much experience, as promising the greatest economy of health, time, and money.

I am very decidedly of the opinion that you will be obliged to adopt some general rule in relation to your African missionaries, by which they will be allowed to return to the United States, after a residence of eighteen months, or two years, in this country. All who have done this, so far as my recollection extends, have derived thereby essential and lasting benefit. Mrs. Wilson has enjoyed more substantial health since her return, than she ever did in Africa. This measure may not be necessary in every case, but as a general thing it ought to be expected.

It is very much to be regretted that it was necessary for Messrs. Campbell and Bushnell to remain so long on the other coast. We are still of the opinion that the climate here will be more favorable to foreigners; and it will be better in future cases of reinforcement, if no direct conveyance can be obtained to the Gaboon, for our brethren to come by way of Bristol, England. Messrs. R. and W. King of that city are sending vessels monthly to the coast, and several of these come directly to this place. They have showed an interest in our operations, and I think would readily accommodate our missionaries with a passage.

Respecting the aggressive acts of the French at the Gaboon, Mr. Wilson's letter contains the following paragraph.

What course the French government will pursue in relation to the dispute between the local authorities here and King Glass, or what will be the result of the appeal of the latter to the English government, we cannot, of course, foresee. The intercourse between ourselves and the French has been characterized hitherto by courtesy and kindness. We have endeavored to be circumspect; but we do not know that this will save us from annoyance, or even expulsion, should they carry their point. We put our trust in God.

There have been no conversions as

yet among the Gaboon people. Preaching is well attended; many, we think, are beginning to feel the importance of religion, and several are inquiring what they must do to be saved. Our schools, six in all, are in regular operation, but none of them are large. We are printing some small books in the native language, and these will be introduced into our schools.

In a postscript to the foregoing communication, Mr. Wilson writes, "Since this letter was commenced, two of the young men, natives of the Gaboon, give pleasing evidence of a change of heart, and will probably be admitted to our church in a month or two."

Sandwich Islands.

THE SEMINARY AT LAHAINALUNA.

THE leading object of this Seminary is to prepare competent teachers for schools and a native ministry. Hitherto every reasonable anticipation has been realized; and it is perfectly obvious that such an institution, if properly managed, must exert a most salutary influence upon the educational and religious interests of the Islands.

The last annual report of the brethren who have charge of the seminary—Messrs. Dibble, Emerson and Alexander—has just been received. The summer term of 1843 commenced with one hundred and thirty-one pupils, in three classes. Early in August a theological class was formed, consisting of six members, two of whom were taken from the first class. Of the whole number of pupils, one died during the year, four were dismissed on account of ill health, and three were expelled for various misdemeanors. At the close of the year, therefore, there were one hundred and twenty-eight scholars in the institution, twenty-eight of whom then graduated, leaving one hundred to commence the succeeding year. Those who graduated gave a written promise to pay to the seminary twenty dollars for each year's instruction which they have received, unless they shall become teachers and continue in the business for such a period as the Faculty shall deem sufficient.

"The moral character of the school during the year," says the report, "has in general been good and the conduct of the pupils orderly. Some of the boys have manifested more than an ordinary degree of thoughtfulness and attention to serious things; yet we are not satisfied that any have experienced the regenerating influences of the Spirit. Two boys who have for some time given evidence of piety, were admitted to the church during the year; a few others, not members of

the church, give some evidence of having been born again. Of the one hundred now in the school, about one third are professors of religion."

The number and variety of the studies pursued in the seminary have been gradually becoming greater and greater, during each successive year. Within the period embraced in this report, Euclid's Elements of Geometry has been introduced. A work on general history was in the press; the study of such a book, in connection with suitable exercises on the globes, will aid materially in developing the minds of the Sandwich Islanders. During the last year, particular attention has also been paid to the structure of the Hawaiian language. Compositions have been required of the pupils in their native tongue, more frequently than in previous years.

Since the close of the last academical year, which occurred April 30, it has been thought expedient by the mission to extend the course of instruction still farther. There are very urgent

reasons for making the English language one of the studies pursued in the institution. Indeed a competent native ministry cannot be raised up, unless they shall have access to commentaries, histories, &c., which are not to be found in their own tongue. The popular feeling, moreover, is strongly in favor of the acquisition of our language; and if our brethren entirely refuse to gratify the general desire, the papists will be resorted to for instruction. The plan adopted for the future management of the seminary is as follows: 1. Dismiss, at the end of the three years' course, all who are regarded as unpromising scholars; 2. Retain the residue of the class, and carry them through another five years' course, making English a prominent study. By letters which have recently come to hand, it appears that twenty-five scholars were receiving instruction in English, three weeks after the commencement of the current academical year.

Proceedings of other Societies.

Domestic.

AMERICAN BAPTIST MISSIONS IN CHINA.

THE following extracts are from a letter of Mr. Shuck, dated Hongkong, May 14.

I have previously mentioned to you the circumstances of the conversion of Luk Seen Sang. He is now an active colporteur and valuable assistant in the mission. His prayers show that his heart is under the influence of the Spirit of God. Three weeks ago he went into the interior for his family, taking a large quantity of books and tracts with him, all of which he put into circulation, and preached the gospel in regions where it was before unknown. He has just returned, bringing his wife and daughter, and an inquirer who is a literary man and of no ordinary talents.

Last Lord's day, I had the happiness of baptizing Che-ho, who, when I first fell in with him, had been a Buddhist priest for nine years. He has been thirteen months under close and daily Christian instruction, and six months an applicant for baptism. He gives encouraging evidence of being a child of God. He, when very young, lost his wife, and to find comfort resorted to idols; but worshipping them gave him no comfort. On a visit to Hongkong, the name in Chinese upon the Queen's Road chapel caused him to enter; he heard me preaching in Chinese; and from that hour he resolved to forsake Budha and worship the true God. He sent for a younger brother, who has also repudiated idols. Now his father and another friend have taken up their residence at Hongkong, and both declare their belief in the doctrines of the true God, and have turned their backs on their idols. A little interesting orphan girl, who is betrothed to his younger brother and is under his guardianship, he has brought to Hongkong recently, and placed in Mrs. Shuck's girls' school. She is a youth of much promise.

Having been so long a Buddhist priest, I did not wish to be in any hurry in baptizing him. When Luk Seen Sang was baptized, he manifested much unhappiness that he could not be also. I at last commended him to a committee of the church, who took him under a trial of two months; he then came before the two churches for a final examination, and he was unanimously approved. Mr. Roberts baptized an individual at the same time. Che-ho is a man of excellent sense, reads the New Testament, &c. &c., and conducts private correspondence with his friends; but is not a literary man by any means. He studies every day with my teacher a short time. He is a child of nature, of a sincere and affectionate disposition, and very amiable. He seems to be happy in being a disciple. Luk Seen Sang heard the gospel from me first at bazaar chapel, and Che-ho in like manner at the Queen's Road chapel, and if we have no more fruits from those chapels, these are worth all our toil, expense and trouble. To God's name alone be the praise.

Chek-ko, the native printer, has decided to enter the church, and he too has lately mentioned two inquirers. He heard the gospel nine years ago from Leang Afa, and, for the last ten months, has been in an interesting state of mind. Hong-ko is now upon his final trial of two months before a committee of the church, and there is every prospect of his being received in two weeks from this date, as his trial will then be terminated. Asei is also an applicant for baptism, and in some respects an interesting one. One of Mrs. Shuck's little Chinese girls, we really think, is converted. Yang-seen-sang and Hen-seen-sang both profess to believe the gospel, but are timid about being baptized. I should mention that Hong-ko speaks Tiechiu fluently, and reads well, and promises to be an interesting link between the two churches, speaking, as he does, both dialects. Both Mr. Dean and Mr. Roberts have cases which encourage them under their charge also.

I feel that a work has now been begun in China

which will go on, because it is the work of the Lord. Vast multitudes have heard and remember the gospel, and the hearts of an honored few are receiving it in faith and love. Mr. Dean has a large and interesting congregation, and many

more Tíechiú people are securing ground and settling here.

Our present prospects are so encouraging that we hope to have several more native preachers in full employment before the year ends.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CONSTANTINOPLE.—Mr. Hamlin writes, September 21, that amid a good deal of opposition the work in which the missionaries are engaged, is full of promise; it is going forward, not by might nor by power, but by the Spirit of the Lord. He also says, "We hope to receive in all five hopefully pious young men into the seminary this fall."

TREBIZOND.—Mr. Bliss, under date of October 21, says, "We are now enjoying a good degree of quiet in our work. Persecution sleeps, and our friends among the Armenians come to our houses with considerable freedom. I hold a regular religious service every Sabbath morning, and preach as well as my imperfect knowledge of the language will allow. The number present is usually about twenty."

SYRIA.—Letters have been received from Messrs. Thomson and Calhoun, dated October 9, from which it appears that the Protestants of Hasbeiya, who were recently obliged to leave that village on account of persecution, have returned with the promise of safety and quiet. The Emír who took so active a part against them, has been deposed; and another Governor has been appointed, with express instructions to restore them to their homes and protect them. In view of these facts, Mr. Calhoun says, "A wider door than ever has been opened for preaching the gospel, and herein we do and will rejoice. Our dependence is not on a human arm or on human skill. It is the Lord who in this case has disposed the hearts of men in authority to grant deliverance to the persecuted, and to him be the praise. Indeed his hand has been most distinctly seen in the whole history of the Hasbeiya movement. Need we any surer ground of encouragement to further effort than this?"

BOMBAY.—In a letter dated August 12, Mr. Hume mentions the commencement of a weekly religious newspaper, called the Bombay Witness. It is highly evangelical in its character and promises to be very useful. It is printed at the mission press. A monthly temperance paper was about to be commenced, to be printed also at the mission press. "Intemperance is spreading

among the natives. Hundreds of grog shops are now kept and supported by them; more of these places are kept by Parsees than by any other class." Considerable effort, however, is made to secure the prevalence of temperance principles, and not wholly without success.

Some of the obstacles which Christianity has to contend with, will appear from the following extract.

There are now in Bombay three weekly newspapers in the Mahratta language, edited and supported by Hindoos; also one monthly magazine. These exert considerable influence among the better educated portion of the native community. There is also a paper issued at Poona which has a considerable number of subscribers in Bombay. These papers are all decidedly opposed to Christianity. There is also a monthly magazine in the Goozerattee language, one principal object of which is to assail Christianity. The conductors of the work, with the help of Paine, Voltaire and other infidels, are able, as they think, to refute Christianity. They certainly are able to retail to their readers those things which they find ready prepared for them by the infidels of other countries. There are also three Goozerattee newspapers which are supported by the Parsees and the Goozerattee people. And in addition to all the rest, there are two newspapers published in Persian. These are supported by the Moguls and Persians, a considerable number of whom are always in Bombay. Until recently there has been a Hindostanee newspaper for the Mohammedan portion of the community. That has been discontinued for want of adequate support. But another paper in that language will doubtless be soon commenced. The Roman Catholics have a weekly paper printed in the Portuguese language.

AHMEDNUGGUR.—Mr. Burgess, writing from Ahmednuggur, September 28, says, "Two persons were baptized a few Sabbaths since; and five or six others have been propounded, and will probably be admitted to the church in a few days. There are others still whom we regard as hopeful candidates for baptism; and quite a spirit of inquiry exists among some classes of the people. The prospects of the mission were never more flattering."

TAMIL MISSIONS.—It will be recollected that Mr. and Mrs. Hoisington, Mr. and Mrs. Taylor, and Mr. and Mrs. H. M. Scudder, sailed from Boston to join the Tamil missions on the 6th of May last. They arrived at Madras on the 5th of September in good health. Mr. and Mrs. Hoisington were to proceed to Batticotta, Ceylon; Mr. and Mrs. Taylor were to join the Madura

mission; Mr. and Mrs. Scudder were to remain at Madras.

SANDWICH ISLANDS.—Mrs. Dole, who resided at Punahou, near Honolulu, died on the 27th of April last. The summons did not come to her "as a thief in the night." "She was evidently preparing," Mr. Dole writes, July 1, "to go to her Savior's bosom. The meekness and lowliness of mind which were in Christ, seemed to be increasing in her. Her confidence in the great atonement was unmoved."

From another letter, recently received, the following extract is taken:

The cause of temperance is unshaken, among the natives, by the adversity and the prosperity which have attended them the last two years. Among foreigners it has assumed a character never before known. There are now men in Honolulu, perfectly sober and respectable, who have been street drunkards. A kind spirit prevails among us, and we hope that our troubles are nearly at an end with intemperance. The inability of the government to prohibit the introduction of liquors is a hindrance to the temperance cause which we expect will be of short duration. The existing regulations tend to confine the use of the poison to the narrowest possible limits; which, I trust, will become still narrower when the influences now at work have their full effect upon the population.

Mr. and Mrs. Whittlesey, Mr. and Mrs. Hunt, Miss Whitney, Mr. Andrews and Mr. Pogue arrived at Honolulu, July 15.

CHOCTAWS.—Mr. Wright, in a letter written from Wheelock, October 28, says, "The saving influence of the Holy Spirit continues to accompany the preaching of the word. A considerable number appear to give evidence of having been awakened and savingly renewed during the past year."

Mr. Kingsbury writes, October 29, "We had an interesting meeting last Sabbath at Mount Pleasant, Mr. Potter's station. Seven persons were admitted to the Mayhew church on profession, and four by letter. Two of those received on profession have a leading influence in that part of the nation. Nine of those added at this time, at their request, were set off from the Mayhew church to constitute another, to be called the Mount Pleasant church."

Home Proceedings.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.

THE Essex North Conference of Churches met in the Presbyterian church, Newburyport, October 1, and devoted several hours to the hearing of reports and addresses in respect to the operations of various benevolent societies. The Rev. Mr. Stearns presented a report on foreign missions, and an address was delivered by Rev. David Greene, delegate of the Board.

The anniversary of the *Franklin County Benevolent Societies* was held at Sunderland, October 9. There was a very full representation of the pastors and churches. A report was read by the Rev. Theophilus Packard, Jr., Secretary of the association, and several addresses were made. Dr. Anderson attended as the delegate of the Board, and urged upon the meeting the claims of foreign missions at the present time.

The auxiliaries of the different benevolent societies in *Hampshire County* met for the transaction of business at Northampton, in the forenoon of October 10. In the afternoon of the same day they held another meeting at Williamsburgh. After a sermon by the Rev. Mr. Neill of Hatfield, the secretaries and agents of various societies made addresses. Dr. Anderson was present as the representative of the Board.

The annual meeting of the *Benevolent Association of Hampshire County* was held in the South Church, Springfield, October 10 and 11. The annual sermon was preached by the Rev. Samuel Wolcott, who also read a report on foreign missions. Other reports having been presented, addresses were made by the representatives of different societies. Dr. Anderson was present as a delegate of the Board.

The *Middlesex South Conference of Churches* was held at Saxtonville, October 15 and 16. On the second day of the meeting, the Rev. David Greene was heard in behalf of the Board. The following resolutions, reported by a committee, were subsequently adopted:

1. As the preaching of the word is a heaven-appointed instrumentality for affecting the hearts of men, they would recommend that the subject of missions be frequently the subject of discourse in the pulpit, especially that the claims of the monthly concert, and the importance of a steady and adequate support of the enterprise, should be fully unfolded to every professed Christian within the bounds of our conference.

2. As the work of evangelizing the world is given to the church in her collective capacity, they would earnestly recommend that each church should set apart a day of prayer and conference with especial reference to their duty and relation to this cause; and the devising of such means as may seem to them best adapted to the furtherance of the cause.

3. It is also recommended that, at such meeting, the resolutions of the committee of ways and means, which were adopted at the meeting of the American Board, be presented, discussed, and, if possible, adopted.

4. They would recommend that a definite effort be made to induce as large a number as possible to adopt the apostolic mode of laying by in store on the first day of the week, as God hath prospered them; and to aid in this matter, they would recommend that there be a general circulation of the missionary paper on the subject by Dr. Yale, just published by the American Board.

5. Till this mode shall be generally adopted, they would recommend that the present plan of presenting, during the year, the different objects suggested by the General Association in concert shall be continued; and that collectors be ap-

pointed for each school district, who shall have the special charge of all collections in each district. It is also recommended that for the two causes of foreign and home missions, these collectors make a personal application to each member of the congregation; that for the others, cards be circulated on some appointed Sabbath in the house of worship, and that the names of such as shall subscribe, being drawn off according to their districts, should be placed in the hands of their respective collectors for collection.

6. They would also recommend that each church should, at their special meeting for missions, consider the plan of having a missionary convention at some time and place within the bounds of conference; and report at the next meeting of conference.

The *Foreign Mission Society of the Brookfield Association* held its twenty-first annual meeting at Warren, October 16. A report was read by the Rev. Lyman Whiting, Secretary of the Society, and several addresses were made. Dr. Anderson attended as a delegate from the Board.

The *Harmony Conference of Churches* met at Sutton, October 22 and 23. The afternoon of the first day was devoted to the hearing of reports and addresses in respect to the operations of various benevolent societies. Rev. N. Beach presented a report on foreign missions. The Rev. Messrs. Thomson of Roxbury and Treat were present as a deputation from the Board.

The annual meeting of the *Worcester Central Auxiliary* was held at Boylston, October 23. The Treasurer's report showed a considerable advance upon the contributions of the last year. After a report from the Secretary, Rev. W. P. Paine, several addresses were made. Rev. Messrs. Thomson and Treat were present as a deputation from the Board.

The anniversary of the *Worcester North Auxiliary* was held at Hubbardston, October 24. The Secretary, Rev. S. Clark, read a report, which was followed by addresses. Rev. Messrs. Thomson and Treat were present as a deputation from the Board.

The *Religious Charitable Society of Middlesex North and Vicinity* held its fifteenth annual meeting at Westford, November 6. The report of the Executive Committee was presented by the Rev. E. W. Bullard, Secretary of the Society; after the reading of which, addresses were made by members and others. The Rev. David Greene was present as a delegate from the Board.

CONNECTICUT.

The anniversary of *Windham North Auxiliary* was held at Brooklyn, September 17. The Secretary, Rev. Mr. Tillotson, read the report; after which addresses were delivered by Rev. Mr. Spaulding of the Ceylon mission and Rev. O. Cowles, who were present as a deputation from the Board. The meeting was more fully attended than usual.

The annual meeting of *Tolland County Aux-*

iliary was held at Hebron, September 18. In the absence of the Secretary, no report was read. Addresses were made by the Rev. Messrs. Spaulding and Cowles, who attended the meeting as a deputation from the Board. The number present was unusually large.

The anniversary of *Windham South Auxiliary* was held at Hampton, September 24. No report was read. After an address from Mr. Cowles, who was present as a delegate from the Board, earnest and impressive addresses were made by several pastors.

The *Auxiliary Foreign Mission Society of Fairfield West* held its annual meeting at Darien, October 8. The Secretary, Rev. Theophilus Smith, presented a report, after which Dr. Armstrong, delegate from the Board, addressed the meeting. The number present was large.

The *Auxiliary Foreign Mission Society of Fairfield East* held its anniversary at Huntington, October 9. No report was read. Dr. Armstrong, being present as a delegate from the Board, addressed the meeting.

New Haven West Auxiliary held its annual meeting at West Haven, October 10. William Stebbins, Esq. read a report in behalf of the Treasurer, A. Townsend, Jr., showing an increase in the receipts of the society, during the past year, of nearly three hundred dollars. Addresses were made by Dr. Armstrong and Rev. O. Cowles, who were present as a deputation from the Board. The meeting was fully attended.

MISSIONARY CONVENTION AT GREENPORT, LONG ISLAND.

A convention of the friends of foreign missions was held at Greenport, Long Island, on the 20th and 21st of November. The meeting was attended by the pastors of churches and others residing in the vicinity. Drs. Armstrong, Patton and Eddy, and Doct. Scudder, were present as a deputation from the Board.

Samuel Phillips was appointed Chairman, and Rev. A. Sheldon, Secretary. Rev. J. A. Saxton, Dr. Armstrong, Rev. O. E. Brown, and Doct. J. Fanning were appointed a business committee. This committee subsequently reported the following resolutions, which, after a full discussion, were unanimously adopted.

1. *Obligations of Christians in respect to Missions.*

Resolved, That we regard the work of foreign missions as a work enjoined on the whole church by her exalted Redeemer and Lord, to be prosecuted with all her energies and means, and with undiverted attention, till the whole world is converted to God.

Resolved, That from the nature and extent of the work, and the manner of its presentation in the word of God, we regard the work as binding on all the disciples of Christ, individually as well as collectively, on private members as well as on ministers and officers in the church, and one in which each should take a zealous part.

Resolved, That what is specially needed in this work, is a deep, abiding sense of personal obligation, prompting to the benevolence of principle rather than that of impulse, and securing the cheerful and permanent co-operation of all who love the gospel, according to their ability to impart it to others.

2. Means of increasing the missionary Spirit.

Resolved, That as a means of cultivating a missionary spirit, we are impressed with the importance of a more general diffusion of missionary intelligence in the churches co-operating with the A. B. C. F. M.; and in order to this, it is important to secure a universal circulation of the periodical publications of the Board, and especially the distribution of the Dayspring in families and Sabbath schools.

Resolved, That it is equally the privilege and duty of pastors and officers of the churches, and superintendents of Sabbath schools, as well as parents and guardians of the young, to give such instructions, and adopt such measures as shall bring the claims of missions before every member of their respective charges, every year.

3. Plan of Operations proposed to the Churches.

Whereas greater system, regularity and completeness in missionary collections, are necessary to sustain the missions of the Board in their present enlargement, and as some organization for this purpose is necessary to secure those ends, therefore

Resolved, That it be recommended to the churches represented in this Convention, to adopt the plan of male and female missionary associations, and collectors for each district and neighborhood, so successfully pursued in some parts of our country; to encourage the formation of juvenile missionary associations in Sabbath schools and among the young generally, and to adopt the practice in accordance with the apostolic precept, 1 Cor. 16: 2, of every one laying by him in store for the Lord's treasury, from week to week, as God hath prospered him.

4. Prayer for Missions.

Resolved, That as our sole dependence for success in the work of missions is on the presence and power of the Holy Spirit, and as God gives his Spirit in answer to the prayers of his people, it is the duty and privilege of all the people of God to give themselves to prayer for the universal effusion of the Spirit.

Resolved, That we regard the monthly concert of prayer for missions as vitally important, and that it is eminently desirable that increased attention be given to it in all our churches.

Resolved, That as a means of awakening interest in the monthly concert, it be recommended to pastors and others who conduct that meeting, to procure missionary maps to be used on that occasion, and to prepare brief lectures on the different missions, and that they hold the meeting at such time as they deem most conducive to the object of its appointment.

Resolved, That we cordially approve of setting apart the first Monday in January, as a day of prayer for the conversion of the world, agreeably to the recommendation of the Board and of ecclesiastical bodies.

In addition to interesting remarks and appeals from Drs. Patton, Eddy and others, Doct. Scudder addressed a large number of children in the afternoon of the second day, and Dr. Armstrong presented the moral condition of the world in con-

nection with a large map. The attendance upon the different meetings was good, and at their close there was a manifest increase of the missionary spirit. Rev. Messrs. Saxton, Sheldon, O. E. Brown, and Doct. Fanning were appointed a committee to carry into operation the views of the Convention.

TABULAR VIEW OF THE RECEIPTS OF THE BOARD.

THE following table presents a view of the donations and legacies paid into the treasury of the Board during the eight financial years prior to August 1, 1844. For the first five years, however, only the average is given.

	Average for 5 yrs. 1836-41.	1841-2.	1842-3.	1843-4.
August,	12,569	16,207	12,561	12,934
September,	15,166	14,539	12,079	9,831
October,	23,297	34,424	22,146	23,263
November,	28,596	49,171	17,102	17,689
December,	19,863	29,741	25,438	18,707
January,	22,714	43,285	19,461	23,057
February,	19,836	26,290	19,764	18,653
March,	20,806	20,570	11,775	19,084
April,	18,711	20,160	20,592	20,467
May,	20,527	26,174	30,426	27,181
June,	15,249	22,047	25,259	18,962
July,	21,925	13,970	26,167	24,516
	239,259	316,578	242,770	234,344

Since the present financial year commenced, the receipts have been as follows:—August, \$7,393; September, \$17,533; October, \$21,088; November, \$26,489. This amount falls considerably below the average expenditures of the same period; but should the hopes excited by the receipts of November be realized, there will be no serious embarrassment at the end of the year.

DONATIONS,

RECEIVED IN NOVEMBER.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. Fort Plain Ref. D. ch. benev. asso. (of wh. for Nes. miss. 1) 13.62:)	495 45
<i>Addison Co. Ft. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, Cong. s. s. for a hea. child in India, 13.40; C. Elmer, 10;	23 40
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Williamstown, m. c. in Wms. college, 22.76; Mrs. Lucy Whitman, 50; S. Whitman, 30;	
s. s. for Ebenezer Kellogg, Ceylon, 20;	122 76
<i>Boston, Ms. By S. A. Danforth, Agent,</i>	67 90
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	491 00
Brimfield, Gent. and la. and m. c.	200 58
Charlton, do.	51 12
Holland, do.	13 33
New Braintree, do.	275 60
Nor. Brookfield, do.	555 84
Oakham, do.	do. and
juv. so.	192 05

Palmer, Gent. and la. and m. c.	78 65	68; Students in Williston sem. 7;	
Southbridge, do.	do. 269,	a friend, 5;	347 59
18; Mr. and Mrs. C., ack. in Nov.		Enfield, Benev. so. (of wh. to const.	
20;	269 18	DAVID SMITH and JOSIAH B.	
Spencer, Gent. and la. and m. c.	230 02	WOODS, H. M. 200;)	600 00
Sturbridge, do.	do. 215 35	Goshen, m. c. 41,30; gent. 32,80;	
Ware, E. par. Gent. la. and m. c. (of		la. 31,06;	105 15
wh. to const. ALPHEUS DAMON, JOSEPH		Granby, Gent. 130,78; la. 86,94; m.	
HARTWELL, Mrs. MARTHA		c. 57,18; Mrs. C. Smith and Miss	
GALE, and LEWIS DAMON, H. M.		P. Smith, to const. ZEBINA JUDD	
400;) 432,45; W. par. gent. la.		of S. Hadley an H. M. 100;	374 90
and m. c. 141,23;	573 68	Hadley, N. par. m. c. 21,16; gent.	
Warren, Gent. la. and m. c.	181 89	20,01; la. 24;	65 17
		Hatfield, Gent. and la. 145; m. c.	
	3,348 29	102,50;	247 50
Prev. ack.	2,745 29—603 00	Middlefield, Gent. 42,55; la. 19,37;	
Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent,	104 02	m. c. 68,78;	130 70
Buffalo, 1st pres. ch.		Northampton, 1st par. m. c. 70,19;	
Caledonia Co. Ft. Conf. of Chs. E. Jewett, Tr.		fem. benev. so. 71,37; Edwards	
Hardwick, L. H. Delano, to const.		ch. m. c. 31,59; fem. benev. so. 31,	
LEWIS W. DELANO an H. M. 100;		87; a fem. friend, 2;	207 02
gent. 20;	120 00	Plainfield, Coll.	55 64
Walden, La.	15 00	Southampton, m. c.	27 19
Waterford, Cong. ch. m. c.	7 55—149 55	South Hadley, 1st par. gent. 93,46;	
Chester Co. N. Y. Aux. So. J. H. Taylor, Tr.	9 00	la. 75,25; S. par. m. c. 38; gent.	
Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.		70,17; la. 55,83; wh. const. Mrs.	
Dublin, Contrib. and sub. 17,36; m. c.		ANN ELIZA THOMPSON an H. M. 339 71	
11,39;	28 75	Westhampton, m. c. 14,71; gent. 40,	
Fitzwilliam, A friend, for bible in	5 00	59; la. 13,44;	63 74
Ceylon,		Williamsburgh, Coll. 112,49; m. c.	
Keene, m. c. 10,43; la. Heshbon so.	24 43	38,47; a friend, 5;	155 96
14;	90 17	Worthington, Miss M. Darling, dec'd, 3 00—3,079 37	
Rindge, Coll.		Harmony Conf. of Chs. Ms. W. C. Capron, Tr.	
Westmoreland, Coll. 43; J. Sawyer,	63 00—141 35	East Douglass, Cong. ch.	58 00
10; Mrs. B. Shaw, 10;		Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
Cumberland Co. Me. Aux. So. D. Evans, Tr.		Eastbury, A friend,	1 00
Auburn, Cong. ch. m. c. ack. in Aug.		East Hartford, La.	133 83
as fr. unknown, 7;	59 88	East Windsor, Wapping so. coll.	36 60
N. Yarmouth, 1st par. m. c.		Farmington, La.	276 11
Portland, 2d par. Armenian so. for		Granby, 1st so. coll. 64,83; m. c. 10,	
Mr. Hamlin's sch. at Bebek, 40;	43 00—95 88	58;	75 51
Mrs. M. F. 1; G. F. 1; E. F. 1;		Hartford, N. so. coll. 29; 4th so. coll.	
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.		and m. c. 360,09;	389 09
Bradford, Ladies, to sup. a teacher	10 00	New Britain, 1st so. 43,50; m. c. 8,	
in Trebizond,	25 00—35 00	68; S. so. 102;	214 18
Haverhill, S. N. K.		Terryville, Coll. 85,70; m. c. 23,69; 109 39	
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.		Vernon, E. Pearl, int.	3 00
Mablehead, m. c. 20; a friend, 20;	40 00	West Hartford, Gent. 116,69; la. 62,	
Salom, Howard-st. ch. asso. 63; (100;		30; m. c. 4,80;	183 79—1,429 50
ack. in June as fr. Crombie-st. ch.)	63 00—103 00	Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.	
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.		Brookline, Cong. ch. and so.	32 24
Greenwich, 2d cong. church and so.		Hollis, Estate of Mrs. T. Farly,	5 00
332,13; m. c. 23,50; la. 47; hea.		Hudson, Cong. ch. and so.	6 17
sch. so. 35; (of wh. to const. Miss		Manchester,	50 00—93 41
HANNAH MEAD an H. M. 100;)	437 63	Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.	
North Stamford, Miss. so.	22 07—459 70	Hallowell, Rec'd for note, see Her. for Dec.	
Franklin Co. Ms. Aux. So. L. Merriam, Tr.		1843,	50 00
North Orange, Ch.	2 52	Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.	
Geneva & Vic. N. Y. C. A. Cook, Agent.		Bath, 3d cong. ch. m. c.	54 67
Brockport, Pres. ch.	57 24	Waldoboro', 1st cong. ch. & so. gent.	
Clarkson, wh. and prev. dona. const.		11,50; la. 14,25; m. c. 16; juv. so.	
Mrs. MARY ANN BALL an H. M.	62 06	4,37; Bay dis. 3,60;	49 72—104 30
Coventry, Pres. ch.	20 00	Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.	
Dryden, La.	10 00	Canaan N. so. coll. 35,69; m. c. 13,39; 49 01	
Geneva, Pres. ch. Rev. J. A. Murray,		Roxbury, Coll. to const. Rev. R. M.	
10; Mrs. Hopkins, 15; indiv. 9,50; 34 50		PIERSON of Grand Detour, Ill. an	
Hammondsport, Pres. ch.	48 85	H. M.	88 20
Newark, do.	10 03	Salisbury, A friend,	5 00—142 21
Perry, To const. Rev. E. M. Soor,		Lowell & Vic. Ms. W. Davidson, Tr.	
Castile, an H. M. 50; s. s. 3,33; 53 33		Lowell, Miss S. V. Hosmer, for a boy in	
Richmond, Cong. ch.	50 00	Persia,	30 00
Sweden, Pres. ch.	13 00	Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.	
	359 01	Concord, S. cong. ch. m. c.	100 00
	2 75—356 26	Middlesex North & Vic. Ms. Char. So. J. S.	
Grafton Co. N. H. Aux. So. W. Green, Tr.		Adams, Tr.	
Bristol, m. c. 10; Mrs. R. Smith, 2;	19 00	Ashby,	24 16
Haverhill, 1st cong. ch. s. s. for Jo-		Boxboro',	18 00
seph Gibbs and Abel K. Merrill,		Dunstable,	42 07
Ceylon,	9 70—21 70	Groton,	90 68
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.		Harvard,	60 83
Amherst, 1st par. m. c. 85,71; E. par.		Lancaster,	45 00
coll. 30; Mill Valley, gent. 114,95;		Loominster,	60 00
la. 76,66; m. c. 18,23;	325 55	Littleton,	21 07
Cumington, Village ch. m. c. 23,19;		Lunenburg,	29 45
1st par. m. c. 5,66; s. s. 3,67;	32 54	Pepperell,	113 11
Easthampton, Gent. 136,12; la. 81,		Stow,	18 37
33; m. c. 76,46; S. Williston, 51,		Towson,	95 62—617 36
		Middlesex South, Ms. Conf. of Chs. Rev. G.	
		E. Day, Tr.	
		Berlin, Cong. ch.	50 00

Marlboro', J. Stowe, 10 00
 Northboro', Lyman asso. 13 25
 Wayland, Coll. 33,17; m. c. 32; 65 17—138 42
Middlesex Asso. Ct. H. C. Sanford, Tr.
 Lyne, N. Matson, 10 00
 Saybrook, 1st cong. ch. 106 08—116 08
Monroe Co. & Vic. N. Y. E. Ely, Agent.
 North Bergen, Pres. ch. 24 50
 Rochester, Washington-st. pres. ch. 30,31; C. M. Lee, to const. Rev. MERRILL MILLER of Bath, an H. M. 100; 130 31—154 81
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
 New Haven, N. ch. and so. 356,68; Mrs. Mills, as dowry for *Eliza Mills*, Ceylon, 20; Mrs. A. Anketel, for *William Bayard Anketel*, do. 20; J. Anketel, for *Edward Augustus Anketel*, do. 20; union m. c. 48,26; Yale coll. m. c. 13, 77; Church-st. ch. m. c. 8,12; 3d ch. 7,89; 494 72
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
 Branford, Gent. 15 00
 Guilford, 1st cong. ch. and so. to cons. Rev. E. EDWARDS HALL an H. M. 100 00
 Madison, La. cent. so. 32 00
 Northford, Cong. 30,19; la. 23,68; 53 87
 North Haven, Cong. ch. and so. 102, 33; fem. benev. so. 30; 132 33—333 20
New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
 Bethany, Gent. 51,10; la. 6; 57 10
 Milford, 1st so. gent. 15,38; la. 25,26; s. s. 3,51; 2d so. gent. 46; la. 36; 136 25
 Prospect, 13 02
 Waterbury, 5 00
 Wolcott, 1 25
 Woodbridge, La. 44 43—247 05
New London & Vic. Ct. Aux. So. C. Chew, Tr.
 Ledyard, A fem. friend, 10 00
 New London, 1st cong. so. gent. (of wh. fr. an indiv. to cons. Rear Admiral THOMAS, R. N. an H. M. 100;) 265; m. c. 83,53; la. 70,63; la. sew. so. 60; coll. 39,90; 2d cong. so. 413; 931 86
 Waterford, m. c. 3 60—945 46
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. 703 70
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
 Brookline, La. Japan so. 39 23
 North Wrentham, Rev. C. Simmons, 3 00
 Roxbury, Eliot ch. and so. m. c. 37, 28; young la. bible class, for *Samuel H. Walley, Jr.* Ceylon, 20; 57 28
 Stoughton, Fem. benev. so. 12 00—111 51
Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
 Norwich, 5th cong. so. (of wh. fr. WILLIAM A. BUCKINGHAM, wh. cons. him an H. M. 100;) 244 50
Old Colony Asso. Ms. H. Coggeshall, Tr.
 North Rochester, Rev. I. Briggs, 15 00
 Rochester, Sippican, Gent. and la. 34 00
 Wareham, Gent. 15,10; la. 17,59; m. c. 8,04; 40 73—89 73
Orleans Co. Ft. Conf. of Cha. T. Jameson, Tr.
 Craftsbury, La. 24,88; Mr. Hall's so. 1; 25 88
 Westfield, Cong. so. 4 00—29 88
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
 Cooperstown, Miss. so. 17 00
 Middlefield Centre, 11 00—28 00
Palestine Miss. So. M. E. Alden, Tr.
 Braintree, Fem. Palestine miss. so. in 1st ch. 58 31
Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
 Bangor, 1st cong. ch. and so. 40; m. c. 63; a friend, 15; 118 00
Rockingham Co. N. H. Conf. of Cha. S. H. Piper, Tr.
 Brentwood, J. P. Boutwell, 50
 Hampton, La. cent asso. 15 00
 Londonderry, T. P. Smith, 25—15 75
Rutland Co. Vt. Aux. So. W. Page, Tr.
 East Poultney, Cong. ch. coll. 85,15; m. c. 32; wh. const. Rev. J. H. MYERS an H. M. 117 15
 Mount Holley, Cong. ch. and so. 7 00
 Orwell, do. 81 25
 West Rutland, do. 15 00—220 40

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
 Bolton, Gent. and la. 5 50
 Columbia, Gent. 28,66; la. 56,06; 84 72
 Eliington, Gent. 53,94; la. 65,27; 119 21
 N. Coventry, Rev. G. L. and fam. 5 00
 Somers, Gent. 43,76; la. 47,27; m. c. 7; inf. s. 1,47; 99 50
 Tolland, Fem. benev. so. 5; S. Stanley, 1; 6 00
 Vernon, 1st so. gent. (of wh. from ALLYN KELLOGG and AARON KELLOGG, to const. them H. M. 200;) 462,45; la. 80; 542 45—882 38
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,359 17
 Wahhorlock, Miss. Doct. McIntosh, 32 50—1,391 67
Washington Co. N. Y. Aux. So. M. Freeman, Tr.
 Argyle, Indiv. 5 14
 Cambridge, 1st united pres. ch. m. c. 19; four indiv. 9; 28 00
 Salem, Mr. Lambert's cong. 35,30; m. c. 14,32; chil. of mater. asso. 4,07; 53 59
 South Granville, Cong. so. m. c. 20 00—106 73
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
 Burton, 7,88; P. Hitchcock, 10; Rev. D. W. 10; Chester, 8,75; Hudson, Wes. res. col. 2,25; Twinsburg, 15,66; Tallmadge, 2; la. benev. so. 17,45; Cuyahoga Falls, 5,95; Northfield, H. Taylor, for *Madura miss.* 5; Mrs. A. 1; Unionville, 11,82; Centerville, 18,35; Painesville, 40,01; E. Merrill, 10; R. Hitchcock, 10; Orwell, 4; Ashtabula, 11, 47; Mrs. Crosby, 5; Randolph, 10,78; 907 57
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
 Brattleboro', E. par. s. s. for *Charles Walker*, Ceylon, 20 00
 Grafton, m. c. 15 00
 Halifax, Coll. 14 25
 North Wardsboro', 10 00
 Townshend, 10 00
 Westminster, East, Gent. 18,63; la. 20,28; for a schol. in Ceylon, 21; wh. cons. Rev. C. R. BACHELDER an H. M. 59 91
 Windham, Gent. and la. 17 32
 Winhall, Mrs. Brooks, 9 00—148 48
Windham Co. North, Ct. Aux. So. G. Daniels, Tr.
 North Woodstock, Muddy Brook so. 253 00
 South Woodstock, Gent. 11,50; m. c. 6,50; la. wh. const. Rev. DAVID M. BARDWELL an H. M. 54,30; 72 30—325 30
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
 Chaplin, Gent. 40,51; la. 52,60; m. c. 26,68; 119 79
 Mansfield, S. so. gent. 83,82; la. 65, 82; m. c. 21,39; 171 63
 Voluntown and Sterling, Gent. 18,62; la. 21,63; 40 25—331 07
Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
 Boylston, Gent. la. and m. c. 78 26
 Holden, Gent. 108,41; la. 82,20; m. c. 63,50; 254 11
 Leicester, Gent. (of wh. to cons. JOSEPH DENNY an H. M. 100;) 316; la. (of wh. to cons. HORATIO G. HENSHAW an H. M. 100;) 177; m. c. 78; s. s. (of wh. for *Joshua Harbeck*, Ceylon, 20; for Mr. Hoisington, 6;) 29; 600 00
 Oxford, Gent. 128; la. 139,82; m. c. 146,18; 414 00
 Paxton, Gent. 56,85; la. 37,82; m. c. 22,82; 117 49
 Princeton, Gent. 34,33; la. 38,84; m. c. 43,33; 116 50
 Rutland, Gent. 48,72; la. 34,81; m. c. 17; 100 53
 Shrewsbury, Gent. 112,69; la. 85,33; m. c. 53,53; 251 55
 W. Boylston, Gent. 38,03; la. 53,70; m. c. 39,83; 129 56
 Worcester, Centre so. m. c. 469,61; gent. 221,87; la. (of wh. to const. MRS. SETH SWEETSER and MRS. EMORY WASHINGTON, H. M. 200;) 376,16; union so. m. c. 559,44; gent. 155,62; la. 75; 1st so. m. c. 152,88; gent. 93,68; officers and

others connected with State lunatic hos. 93,79; a bal. 5;	2,223 04
	4,385 04
Ded. c. notes and dis.	6 00-4,379 04
Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.	
Ashburnham, La.	13 00
Atbol, Gent. 29,19; la. 22; m. c. 43, 81;	88 00
Hubbardston, do. 23,48; la. 21,45; m. c. 15,59;	60 52
Petersham, Gent.	40 00
Phillipston, Gent. 71,57; la. 45,23; m. c. 18,54;	135 44
Royalston, Gent. 36; la. 45,57; m. c. 16; Mrs. Z. Wood, dec'd, 5;	109 57
So. Royalston, Gent. 10,43; la. 9,57; m. c. 7;	97 00
Templeton, Gent. 26,75; la. 38,27; m. c. 30,21;	95 23
Westminster, Gent. 42,40; la. 30,80; m. c. 30,41; to cons. JOSEPH WATNEY an H. M.	103 61
Winchendon, Gent. and la. 59; m. c. 18; North so. gent. 62,83; la. 46, 74; m. c. 23;	209 57
	867 94
Ded. exps. pd. by aux. so.	8 94-859 00
York Co. Ms. Conf. of Chs. Rev. G. W. Cressey, Tr.	
Parsonsfield, I. Hodscon,	3 00
Total from the above sources,	\$21,044 39

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 3; do. 50c. M. M. per Rev. Dr. Gilbert, 20;	23 50
Albany, N. Y. 4th pres. ch. 100; J. W. Bulkley, for John Williams Bulkley, Ceylon, 30;	130 00
Arkport, N. Y. C. Hurlbut,	10 00
Bennington, Vt. 1st cong. ch. m. c.	21 37
Bloomfield, N. J. Miss. asso. of Fem. sem. for M. H. Cooke, E. S. Cooke, and M. E. Judd, Ceylon, wh. cons. Mrs. H. B. Cozzan an H. M. 130,32; Centre s. s. of pres. ch. for E. Seymour, Ceylon, 20; Mrs. A. Seabury, for David Seabury, do. 20; Mrs. A. Dodd, 20;	180 32
Calais, Me. 1st evan. cong. so.	69 27
Camden, Me. Cong. ch. m. c. 30,68; fem. miss. so. 18;	48 68
Carlisle, N. Y. Pres. ch.	49 00
Charlestown, Ms. Mrs. E. A. Tenney,	10 00
Chelsea, Ms. Winnisimmet ch. and so. m. c.	35 85
Columbus, N. Y. A friend,	18 00
Connecticut, A friend,	50 00
Dundee & Eddytown, N. Y. Pres. chs.	20 50
East Cambridge, Ms. m. c.	7 80
Florida, N. Y. Pres. ch. s. a.	1 68
Glens Falls, N. Y. Pres. ch. m. c.	20 00
Greenville, Ill. m. c.	2 00
Harrisburg, Pa. Pres. ch. m. c.	30 00
Hartsville, Pa. Pres. ch.	14 00
Houlton, Me. m. c.	23 00
Kensington, Pa. 1st pres. ch. miss. asso. and indiv.	40 00
Kingston, R. I. Cong. ch.	3 00
Knoxville, Ten. 2d pres. ch. J. H. Cowan, 20; H. A. M. White, 10; I. Eastabrook, 10; I. I. G. Smith, 10; indiv. 29; dis. 1,50;	77 50
La Chute, C. E. Cong. 10; dis. 40c.	9 60
Manchester, Vt. Burr sem. m. c. 15; A. G. Clark, 14; M. Clark, 10; T. D. 5; W. P. B. 5; J. B. 1;	50 00
Marple, Pa. Pres. ch.	2 05
Medina, N. Y. J. Otto,	1 00
Methuen, Ms. Juv. miss. so. for Elizabeth H. Thaxter, Ceylon,	20 00
Monrovia, N. Y. A. Cady, 20; E. Rogers, 6;	26 00
Morrisstown, N. J. 2d pres. ch. Mrs. C. B. Arden, 100; 1st do. S. Johnson, 10;	110 00
New Albany, Ia. Mrs. A. M. Fitch,	10 00
Newark, N. J. 2d pres. ch. Miss J. Ward, 50; 3d do. a bro. and sister, 1;	51 00
Newark, Del. Union mite so. 14,10; Vil. ch. 19,40;	33 50
New Lebanon, N. Y. R. Woodworth, a rev. pen.	50 00
New Orleans, La. Av. of check,	50 00
New Providence, N. J. Fem. hsa. sch. so. for Margaret Riggs, Ceylon,	15 00

North Andover, Ms. 1st Trin. cong. so. s. a. for Jesse Page, Ceylon,	20 00
Northern Liberties, Pa. Central pres. ch.	35 00
Oakland, Mich. W. M. Axford,	10 00
Onsida Castle, N. Y. A friend,	4 62
Park Hill, Ark. m. c.	13 25
Philadelphia, Pa. 1st pres. ch. Rev. A. Barnes, 100; S. H. Perkins, 100; C. RAGIEL, wh. const. him an H. M. 100; cash, 100; G. F. Dale, to const. Mrs. Mary D. LELAR an H. M. 100; J. A. Brown, 100; J. Fassitt, 50; A. Fullerton, 50; cash, 71; J. Bayard, 30; I. S. Kneoder, 25; J. W. Paul, 25; W. Wurtz, 25; T. Biddle, 20; H. I. Williams, 20; T. A. Biddle, 15; T. Rooney, 15; E. S. W. 10; I. McL. 10; J. D. 10; A. T. 5; Ladies, (of wh. fr. Mrs. ELIZABETH P. WILSON and Miss SIDNEY PAUL, 300; wh. cons. them and Miss MARY WILSON, H. M.) 643; juv. miss. so. for Mary Miller, Samuel Wilson, James Moore, Henry Pettit, Elizabeth Brown, and Susan Houston, Gaboon, 120; 3d pres. ch. 115; I. C. Farr, 20; 5th pres. ch. s. a. for T. T. Waterman, Ceylon, 20; loss dis. 2,56; 1,896 44	2 00
Providence, R. I. A student,	9 13
Schoolcraft, Mich.	75
Snowhill, Md. Mrs. M. P. Robins,	4 83
Toronto, Can. A. Hamilton,	40 00
Trenton, N. J. Pres. ch. s. a. for James F. and Susannah Armstrong, Ceylon,	85 00
Troy, N. Y. 1st pres. ch.	6 50
Unadilla, N. Y. Ch. and cong.	14 00
Wilkesbarre, Pa. W. C. Gildersleeve,	

\$24,475 53

LEGACIES.

Manchester, Vt. Mrs. Fanny Skinner, by Robert Pierpoint, Ex'r,	100 00
Northampton, Ms. Mrs. Lydia T. Hopkins, by Rev. Erastus Hopkins,	1,914 25

\$2,014 25

Amount of donations and legacies acknowledged in the preceding lists, \$26,489 78. Total from August 1st to November 30th, \$72,510 18.

DONATIONS IN CLOTHING, &c.

Banger, Ms. A box, fr. 1st and 2d cong. chs. for Mr. Paris, Sandw. Isl. miss. do. for Mr. Bond, do.	
Braintree, Ms. 3 quilts, fr. juv. so. for Mrs. Schaffner, Constantinople.	
Chelsea, Vt. A box, fr. la. sew. cir. for Wheelock, Choc. miss.	45 00
Connaut, O. A box, fr. la. sew. so. of 1st pres. ch.	72 08
Craftsbury, Vt. Do. fr. cong. so. for Pawnee miss. 24; do. fr. girls' sew. so. and boys, for Mr. James W. Africa, 17,25;	41 75
Greensboro', Vt. 1 pair stockings.	
Marathon, N. Y. A box, fr. la. so. of pres. ch. sent to Alleghany miss.	36 00
Milton, Vt. A box.	
Norton, Ms. A box, fr. Wheaton fem. sem.	
Northboro', Ms. Do. fr. Lyman asso.	16 75
Richmond, Va. Do. fr. la. of United pres. ch. for Mr. Holladay, Oroonah.	
Spencer, Ms. A box, for Stockbridge, Choc. miss.	35 30
Stockbridge, Ms. Do. fr. F. Perry, for Mr. Powers, Broosa.	
Swanton, Vt. A box.	
Twinsburg, O. Sundries, fr. Rev. R. S. Larned,	11 00
Upton, Ms. A box, fr. young la. sew. cir. for J. C. Smith, Ceylon.	
West Brookfield, Ms. A barrel, fr. la. sew. cir. for Mrs. Kingsbury, Choc. miss.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quilts, alates, etc., for the missions and mission schools. Shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.